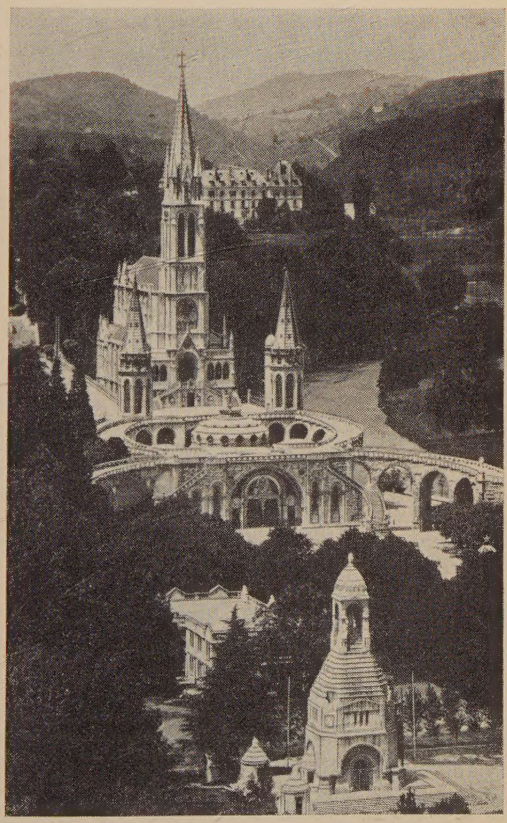
The Priest

Edited By Priests For Priests

Acme Newsphoto



Lourdes Basilica and Shrine

August, 1950

rrente Calamo 563

Problem in Moral Theology 573

Wrote For Priests 577

here Shall They Be Married? 582

e Student in Rome 589

w To Prevent Re-Marriage After A Civil Divorce 593

New Era For Brothers? 597

e Church and the ew 603

Pound of Prevention 609

le and Cult 613

mon Suggestions .. 616

ok Reviews 626

respondence 663

Features like these

boost wholesome family reading

Tainted Television — the obscenity and vulgarity, and what methods are being tried to 'keep it clean'

Smoking — the Unconscious Ritual — is a challenge to all tobacco users. Plenty to think about here!

Localize Your Worries — a simple plan for happiness IF you can face facts and decide to try this formula

How to Prepare for Marriage — practical aids for all young people — and their parents

Where Are Our Large Families? — a current question with some modern and embarassing answers

Thoughts of a Young Widower

Make Them Labors of Love

Children's Interests

How Chastity? — God and Me

THE Family Digest
AUGUST
Tainted Television Children's Interests How Chastity?
Smoking — The Unconscious Ritual The Little Giant
Where Are Our Large Families? Localize Your Worries

in the new

August Issue

COST		PROFIT	
10 copies	10c ea.	10c	per copy
11 to 25 copies	9c ea.	11c	per copy
26 to 50 copies	8½c ea.	11½c	per copy
51 to 100 copies	8c ea.	12c	per copy
100 or more	7½c ea.	12½c	per copy

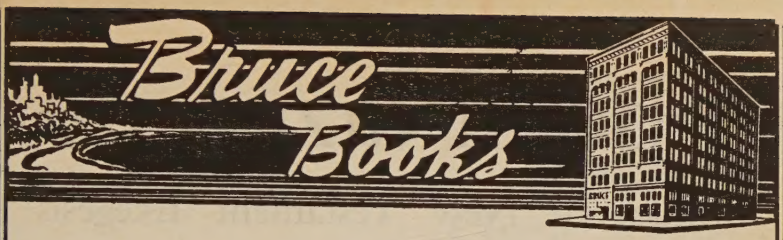
YOUR OWN PARISH BULLETIN

may be printed and bound in the Family Digest as an insert. Write for full information and attractive prices.

The fastest growing Catholic family magazine in America

THE FAMILY DIGEST

Huntington, Indiana



Valuable new books to read and keep always

OUR WAY TO THE FATHER

Leo. M. Krenz, S. J.

This monumental work offers special meditations for every day of the year, based on the Gospel of each Sunday. It is an antidote to materialism and self-complacency and the easy, natural way to mental prayer. Distinctive feature is abundant related material after each meditation for additional reading, particular emphasis, or deeper study.

Four volumes, boxed, 2040 pages, $15.00

SELECTED WRITINGS OF ST. TERESA OF AVILA

Rt. Rev. Msgr. William J. Doheny, C.S.C., J.U.D.

In usable form, here is a great portion of the wealth of St. Teresa's writing, taken from the translation of E. Allison Peers. Arrangement under subject headings makes it convenient to locate St. Teresa's writing on any specific subject. $5.00

THE HOLY SEE AT WORK

Edward L. Heston, C.S.C.

How the powerful governing body of the Catholic Church maintains influence in spiritual and physical areas throughout the world is explained by a former member of the secretariate of the papal delegate at Washington who has lived in Rome the past 14 years. $2.50

At your bookstore

THE BRUCE PUBLISHING CO.

1408 Bruce Building, Milwaukee 1, Wis.

The Nazarene

Studies in New Testament Exegesis

By EUGENIO ZOLLI

Translated by Cyril Vollert, S.J., S.T.D.

$5.00

Many expressions in the Gospels have received widely divergent interpretations by commentators. That such is the case does not surprise us if we bear in mind that in our Lord's time the language of Palestine, the language spoken by Him, was Aramaic, whereas the Gospels were written in Greek.

Perplexing passages and sayings would puzzle us less if we could reconstruct them in the original Aramaic. This undertaking is precisely what Professor Zolli attempts in *The Nazarene*. The Word "Nazarene" is an outstanding instance. What does it mean? How is it connected with Nazareth?

The sort of problems discussed in this book, whose learned author was formerly a highly esteemed rabbi, is indicated by the titles of some of the chapters: The Nazarene, The Salt of the Earth, "Pearls before Swine," "Let the Dead Bury Their Dead," Lamb of God.

Scripture students and others who are confronted with the difficulty of explaining obscure passages in the Gospels will welcome this interesting volume of exegesis.

At your bookstore or from the

B. Herder Book Company

15 and 17 South Broadway St. Louis 2, Missouri

Currente Calamo

Congratulations!

F. A. (BILL) FINK, our business manager and managing editor of OSV has been elected President of the Catholic Press Association, a position for which his years of experience and his devotion to the Association make him singularly qualified. While we take out a minute to congratulate him, we must in justice give our thanks to Father Paul Bussard, the retiring President who has in a very literal sense made the Association what it is today. This is to credit him for its merits, not for any of the weaknesses of the Catholic press which have been scored in recent months in the pages of **Commonweal** and, fittingly enough, in **The Catholic Journalist**, the organ of the CPA.

Father Bussard, in his President's report, brought out a number of interesting points, some of which should be noted here.

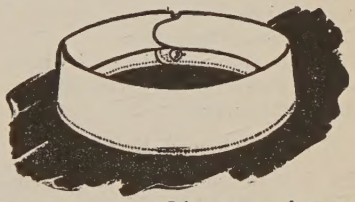
Of most general interest, he acquainted us with the fact that the campaign against increased postal rates has been largely successful. And here much of the credit is due to his own efforts—you may recall his several appearances before Congressional Committees. The campaign has resulted in the saving of hundreds of thousands of dollars. Further, should an increase be put through, the religious

Westport Fibercraft Co.

new! button-hole reinforcement tabs right on the collar!

our popular modern

Cleric Collars



"The Chaplain" **1½ doz. $2.00**

wear them
reverse them
discard them!

6 doz. 6.75

The popular cleric collar that caught on instantly because of its great convenience! Pressed cotton fibers — the same quality and durability of standard currency — many times heavier. Special wilt-proof, weatherproof, dirt-resistant finish gives smart starched appearance. Front, 1⅝ in.; back, 1⅜ in. If in doubt of size, give shirt size. A full month's supply for only $2.00! Save over 15% — Buy 6 dozen, only $6.75!

postage prepaid in U.S.A. — no C.O.D's

Westport Fibercraft Co.
Westport, Conn.

I am enclosing check.....or money order.....
for.....dollars. Please send me
☐ 1½ doz. collars. ☐ 6 doz. collars.
in size circled.

(Packed 1½ dozen (18) of a size only)

14½ 15 15½ 16 16½ 17 17½

.....
Name, address (please print)

.....

.....

press now has a good chance of maintaining its exemption.

"The curse of the Catholic Press," he says with a refreshing frankness, "has been professional incompetence in many instances, together with restrictions by those in authority which discourage editorial ambition." "This is a broad generalization," he adds, "subject to individual exceptions.

"But I think that both have shown themselves in every department of the press."

Inexperienced Editors

As for details: "First in editorial: and first in this it occurs often in the appointment of priest editors. In many cases it is an episcopal appointment or one made by a superior. The authority has not a body of men who have had journalistic experience. He must choose someone and he is almost always without experience, and, therefore, professionally unprepared. Frequently it is done to save the expense of a professional and experienced lay editor.

"If the publication to which the editor is appointed is to succeed, he must quickly become professionally competent. That cannot be done in one day or one year. Thus diocesan papers often become only bulletin boards and magazines only house organs.

"No publication will do any good unless it is headed up by a competent editor and buttressed with a well-paid professional staff, which leaves the editor some free time. If the editor, in addition, has to have several other jobs, then none of them will be well done.

THE PRIEST **AUGUST, 1950** **VOL. 4, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

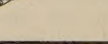
Subscription Prices:

To members of Catholic clergy, and religious, $3.00 per year, $5.00 for two years. To seminarians in U. S. A., $1.50 per year. Canadian and Foreign, $4.00 per year, $7.00 for two years. To seminarians in Canada and foreign countries, $2.00 per year.

Business and Editorial Staff:

Our Sunday Visitor, Inc. ..... Publisher
F. A. Fink ..... Business Manager
Martin E. Greven ..... Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ..... Editors
Rt. Rev. W. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. ..... Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, St. George's Church, Pittsburgh 10, Pa.

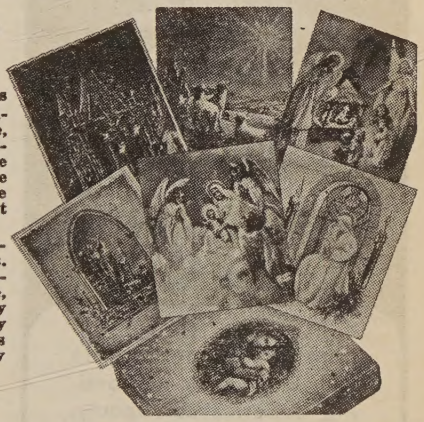


Our Sisters FIND THIS AN EASY PLEASANT WAY TO RAISE MONEY FOR THE BUILDING FUND

A report from The Sisters of Mercy Provincial House, Manville, R.I.

"OUR Sisters, of course, are not sales persons," (points out Sister M. Admirabilis, of Provincial House, Manville, Rhode Island.) "Thus, in our fund-raising efforts we must have merchandise that 'speaks for itself'. That is why we like the Doehla Plan, and why, I feel, we have been signally successful with it through a number of seasons.

"We specialize in the sale of Christmas Greetings and Gift Wrappings. This has proved a simple, dignified occupation. The merchandise is so attractive, and fills such a general need in every home that we have been able to do very well, indeed. Quite a substantial sum is realized each year, and this we are now turning to our School Building Fund."

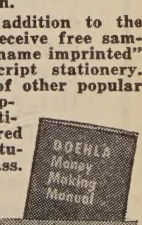


A DIGNIFIED WAY TO RAISE FUNDS

IT'S much easier to raise money for "good works" when you and your church group can offer an excellent value which people need, want, and have to buy anyway. The well-known Doehla assortments of greeting cards, stationery, and gift wrappings meet this need perfectly.

The Doehla Money-Raising Plan was especially designed for church groups (both large and small) by one of America's leading experts on community money-making methods . . . after he had consulted with Catholic authorities. The plan is described in the "Doehla Money-Making Manual" — which will be sent to you free and without obligation.

Mail coupon now. In addition to the free Manual — you will receive free samples of the new 50 for $1 "name imprinted" cards and lovely Petal script stationery. Also a few sample boxes of other popular Doehla assortments—on approval—including the beautiful Madonna box pictured here. Harry Doehla Co., Studio PR-108, Fitchburg, Mass.



If your church needs money for

- Church Mortgage
- Church Furniture, Coal, Carpets
- Building Fund
- Local Charity Work
- Vocational Funds
- Missionary Fund
- New Pipe Organ, Statues, or Altar
- Sodality and Society Needs
- Stained-Glass Windows
- Maintenance and Improvement
- School, Nursery, or Hospital Fund
- Overseas Relief Fund

Everything YOUR GROUP needs to start Making Money

HARRY DOEHLA CO., Studio PR-108, Fitchburg, Mass.

Please send for FREE TRIAL—the Doehla Money-Raising Plan for church groups, including: a few sample box assortments on approval, and details of extra-profit cash bonus offer. Also send Free Samples of "name-imprinted" cards, Free Stationery Samples, and Free Book, "Doehla Money-Making Manual."

Name .....
(Please Print Clearly)

Address .....

City ..... State.....
Please state Zone No. (if any)

Mail Coupon Now For Details Of Doehla Money-Making Plan

REPLACEMENT OR A REFUND OF MONEY
Guaranteed by Good Housekeeping
IF NOT AS ADVERTISED THEREIN

Copyright, 1950, by Harry Doehla Co.

PLAN TO
REDECORATE
YOUR CHURCH
THIS YEAR

Plan church decoration with Greiwe for outstanding ecclesiastical beauty.

For 69 years, pastors have entrusted their decorating problems to Greiwe. Those pastors know Greiwe artistry and skill . . . the complete cooperation extended by Greiwe artists and craftsmen. Consult Greiwe FIRST! Sketch submitted without obligation. Write today.

DECORATIVE PAINTING
MURALS • STAINED GLASS
LIGHTING FIXTURES

GREIWE, INC.
DECORATORS · DESIGNERS
2426 Reading Road • Cincinnati 2, Ohio

Currente Calamo

"Professional incompetence shows itself in the selling of advertising and in the acceptance of advertising. A year ago the Association felt it necessary to draw up an elaborate Code of Advertising. Several persons, especially Dean O'Sullivan, spent a great deal of time on it. I will wager there are not a half-dozen members here who know what is in it.

Inept Promotion Methods

"It shows itself most of all in circulation methods. If your editorial standard is low, it is next to impossible to have anything but low circulation. This refers especially to magazines. (Three-fourths of the newspapers have satisfactory circulations.) A publication that is serious, and not just a vehicle for the collection of money, must be able to command its own resources and to reinvest them, first, to raise the editorial standard, and, second, to increase circulation. Because these things have not happened you have the scandal of many publications getting circulation by giving away rosaries, or medals.

"If we were professionally competent in circulation methods, we would sell the publication for what is in it and guarantee the buyer his money's worth, not, as is now done, bribe the buyer with a premium.

"Let me say, such procedure may have a high reward in heaven, it may do much good, it may build seminaries and allow missionaries to work. All that I admit. I only say that it is not professionally competent and that it, therefore, does great harm to the Press as the Press."

Another interesting point is his suggestion that Press Month be changed to November "for these reasons: The only reasons I can discover for choosing February are two: 1. that it is the shortest (and in the northern part of the U. S.) the most inclement month of the year; and 2. that the feast of St. Francis de Sales, the patron of the press, falls on January 29.

"I recommend the change to November for two reasons. In November you can persuade some of the people to give some of their friends Christmas gifts which in some instances will be subscriptions to Catholic publications. In February that is impossible.

"I apologize for giving you a statistic from my own publication. Last fall the **Catholic Digest** persuaded 22,000 donors to give 60,000 subscriptions to the **Catholic Digest** to their friends, relatives and enemies. If we had a concerted effort the **Catholic Digest** could do better and so could every other publication.

"The 2nd reason for changing to November is that fall is the beginning of the reading time of the year. Summer is over and people settle down once more. Some newspapers which had a subscription crusade in February have already changed it to October or November."

Too Few Parishes?

SOMEONE once asked a priest from Ireland, in our hearing, how long a curate must wait, on the average, for a parish in his country.

"Oh," he said brightly, on the average, "a curate doesn't get a

Clarin ® REG.

New Cathedral Folding Kneeler Chair

The Only Folding Chair of its type in America

Indispensable for All Catholic Institutions

This Unique Chair has many and varied uses--

IN THE SANCTUARY — Finished in Gold with Cardinal Red Mohair upholstery.

AS A PEW EXTENDER — when nave is crowded. This model finished in bronze and attractive leatherette upholstery.

AS WHOLE SEATING SET-UP for overflow masses. Available with plywood seat and Kneeler, as well as leatherette upholstery.

FOR OTHER CHURCH ACTIVITIES — Dinners, Entertainments, etc.

Kneeler folds automatically with action of chair and is integral part of it. May be used with Kneeler up or down, and as an ordinary folding chair when Kneeler is not in use. Sturdy, comfortable and serviceable — 10 Year Guarantee against breakage. Stacks compactly.

write

CLARIN MFG. CO.

4640 West Harrison Street, Dept. CC- 5

CHICAGO 44, ILLINOIS

There are more Clarin steel folding chairs in institutional service than any other make

parish in Ireland until three years after his death."

And then there was the curate who would frown his way all through Friday lunch—the first meal after the arrival of the diocesan paper. "Things are getting dreadful," he'd admonish his boss. "Not one pastor died last week—and in a big diocese like this."—On the other hand, other Friday's he'd be right chipper. So that any pastor, surveying the junior clergy of a diocese, might well think to himself: "Mors mea, vita vestra."

Those were some of the thoughts running through our mind as we read Father Luke's reply to "Junior senex" in our May issue: "I personally would like to know also," he states, "if becoming a pastor is a necessary complement to the Sacred Orders, something in the nature of the Fullness of the Priesthood."

No, it's not, but it's the normal climax of the diocesan priesthood. The ideal diocesan priest is not the assistant, bereft of all jurisdiction and authority, depending on the men of the church committee for news of proposed parochial projects, an anointing machine depositing wads of stole-fees on his pastor's desk, endowed with the earliest as well as the latest Masses; nor is the ideal diocesan priest the man teaching geometry in the local boys' high-school; nor the secretary checking marriage files. It's the pastor, shepherd of his own little flock, a manager of the parish temporalities.

And surely it is legitimate for

Fatima Devotions

Congregational
or Private Use

For First Saturday, Novena, May and October Devotions, Family Rosary, Triduum, Teaching Converts the Rosary, etc.

Contains the Story and Requests of Fatima, Novena Prayers, Rosary Meditations, Litany B.V.M., Hymns before, during and after Benediction, Divine Praises, etc.

15c each; 50 for $6.; 100 for $10.

REV. HAROLD F. ROGERS
34 Monica St., Rochester 11, N. Y.

17th Annual Personally Conducted

Six Shrine Pilgrimage

visiting St. Anne de Beaupre; St. Joseph's; Kateri Tekakwitha, Caughnawaga; Our Lady of Victory, Lackawanna; Jesuit Martyrs' Shrine, Midland and famous Rosary Shrine of Cap-de-la Madeleine. Write for particulars — no obligation.

ANNE EGAN TRAVEL SERVICE
317 PARK BLDG., PITTSBURGH 22, PA.
FALL AND CHRISTMAS HOLY YEAR PILGRIMAGES

JUST RIGHT for those HOT Summer Days . . .

A cool comfortable Black Poplin "Knockabout" Cassock

There's nothing like lightweight poplin for summer wear. You'll be cool and comfortable during the hottest days, and your "Knockabout" Cassock will still keep that correct, tailored look. It is pre-shrunk and fast color for safe, easy washing.

FEATURES:
- Lightweight
- Washable
- Cuffed Sleeve
- Pleated Back
- Slit Side Seams

A cool value at only

$15.00 each

POSTAGE PREPAID

Available in sizes: 38 — 40 — 42 — 44

You'll always look neat and feel fresh in our lightweight

Black Neckband SHIRT

And broadcloth keeps its crispness. Sanforized, fast color for safe, easy laundering. Combines all the features of superb styling and durable construction.

A summer special at

3 for $15.00

POSTAGE PREPAID

FEATURES:
- Sanforized
- Lightweight
- Fly Front
- French Cuff
- Handy Breast Pocket

Available in sizes 14 to 17½

SEND NO MONEY!

Examine garments on approval for 10 days. If completely satisfied, send a check or money order for the amount in full. Otherwise, return the garments.

HOPKINS CO.
422 Washington Building
15th St. & New York Ave., N. W., Washington, D. C.

Please send me the following on approval for 10 days:

——"Knockabout" Cassocks @ $15.00 ea. Size:——

——Neckband Shirts @ 3 for $15.00 Size:——

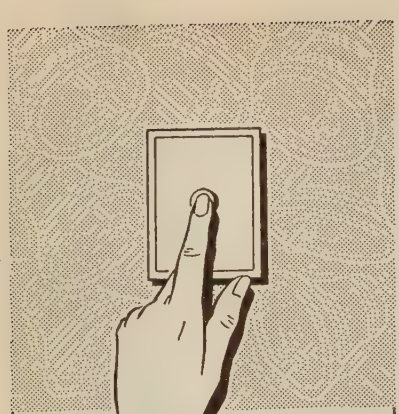
All orders shipped POSTAGE PREPAID

Name _____

Address _____

City _____ Zone____ State____

If completely satisfied, I will send a check or money order for the amount in full. Otherwise, I will return the garments.



PUSH A BUTTON

TO RING CHURCH BELLS

So easy! So convenient! Verdin rings church bells by merely pushing a button. No amplifiers. No records. No horns. Only rich full tones direct from genuine bells. Used by more than 1600 churches. Present bells may be used or new bells furnished. Reasonable cost. Write for catalog.

THE I. T. VERDIN COMPANY
555 Dandridge St., Cinti. 10, Ohio

VERDIN
ELECTRIC BELL RINGERS
Originators of "Push-Button" ringing of Church Bells
TOWER CLOCKS ELECTRIFIED

a seminarian to dream of the day when he will have his own parish. Or should he dream only of the priesthood in the abstract?

It is legitimate as well for an assistant to look forward with eagerness to an end of his servitude. Unlike the religious, he did not vow obedience to his superior. He promised obedience to his Bishop.

Fact is, we understand that the cause of a diocesan priest is being pushed toward canonization. One instance of his heroic virtue is that he freely chose to remain an assistant all his life!

Velikovsky's Problem

IT was shortly after Msgr. Newton's study of Velikovsky's **Worlds in Collision** appeared (in the July **Priest**) that we got word of the latest move in the campaign against this now famous work. We had already heard of the beginnings of the struggle that had centered about it, and had read something of the author's retorts to critics in journals and newspapers.

Newsweek (for July 3, 1950) gave us a bit of a shock when it reported hesitantly and on hearsay a more recent phase of the reaction: namely, that Macmillan had been forced to drop the work and had transferred all rights to Doubleday. Fifty-five thousand copies at $4.50 each had already been sold; and the future looked bright for that many more as a result both of a concerted expensive advertising program and the sheer good luck of notoriety. Macmillan had previously cleaned up with **Forever Amber** on that winning combination. One might well wonder why it abandoned it now.

According to **Newsweek's** cau-

tious report ("many of the facts were in dispute and Macmillan was maintaining a grim silence" . . . "In the gossipy New York publishing business . . ." "Off the record, Macmillan's competitors reported . . .") the profession of scientists or of science teachers threatened to boycott Macmillan in its richer and more lucrative text-book department unless the book was withdrawn. Macmillan salesmen think the boycott is actually under way: at several universities the "professors wouldn't even talk."

Leonard Lyons in **The New York Post** declares that there is a planned campaign against it, a campaign headed by Harlow Shapley of Harvard Observatory and some evidence, also of a circumstantial nature, can be adduced to implicate him.

Why use the sinister word "implicate"? Not only because Shapley has been a controversial figure in various charges and countercharges in our modern Commie-conscious world (no great distinction in itself) but because in **Newsweek's** measured phrases: "One of the most cherished rights of the nation's teaching profession is academic freedom, and college professors customarily will fight fiercely to defend it—even at times when it doesn't seem under attack. Yet last week a small group of professors themselves stood accused of a major assault on academic freedom."

They don't tell us these things in our modern schools. We hear all about the warfare of religion

Continued on page 629

Plain Glass Windows TODAY

"Church" Windows

TOMORROW

Use Windowphanie and your church, mission, or chapel will have the atmosphere that inspires devotion and meditation. Windowphanie, a thin, translucent material is applied directly to plain glass. Appropriate background designs and pictures available. Original appearance is retained for many years. Please give exact measurements of windows. We furnish estimate and sketch without charge. You will be surprised by the small investment required for such satisfactory results.

WINDOWPHANIE COMPANY

851 Bloomfield Avenue, Glen Ridge, New Jersey

Symbol of Service...

the **MACK-MILLER**

imprint on
Ecclesiastical Candles

Skilled craftsmanship and modern methods of manufacture insure fine quality candles. But the extra value implied by the Mack-Miller imprint is service... intelligent service from trained representatives able to solve ordinary candle problems as well as the extraordinary ones.

MACK-MILLER

CANDLE CO., INC.

Syracuse 1, New York

New York
Chicago
Boston
New Orleans
Los Angeles

The Priest

Vol. VI AUGUST, 1950 No. 8

Editorial Comment

A Problem in Moral Theology

IT has been said that the Hydrogen Bomb is 1,000 times more powerful than the Atom Bomb. If the Atom Bomb represents a revolutionary advance on the power of T.N.T., the Hydrogen is equally as revolutionary an advance on the power of the Atom Bomb.

According to Associate Professor Harrison Brown of the University of Chicago, the H-Bomb has a dual effect, explosive and radiating, of which the latter will be by far the worse. Hydrogen explosions will fill the air with fiercely radiating isotopes. These will drift with the wind like a swarm of invisible locusts, killing people, animals, insects, and plants.

To polish off Russia, he said in a radio round-table last February, all we have to do is to explode large H-Bombs on a line extending north and south across Europe. The radioactivity "would be carried eastward by the winds, destroying all life within a strip 1,500 miles wide, extending from Leningrad to Odessa, and 3,000 miles deep, extending from Prague to the Ural Mountains."

Against our country, bombs could be exploded in the Pacific 1,000 miles west of California. Their radioactivity, drifting eastward, could reach and sterilize New York in about five days.

Horrible thought. But isn't Dr. Brown perhaps alone in his fears?—an alarmist, perhaps . . . an eccentric?

In a later program, Dr. Leo Szilard, Chicago physicist, added that fifty tons of neutrons released by hydrogen fusion could ring the air with a radioactive dust layer capable of killing the earth's entire population. According to *Time*, "Physicists Frederick Seitz of the University of Illinois and Hans Bethe of Cornell, appearing on the same program, were more moderate, but they went along generally with their emphatic colleagues."

Quae cum ita sint, would it ever be lawful to use the H-Bomb? In the midst of the national jitters touched off by such alarming prounouncements, the March *Sign* featured an article "Is the H-Bomb Right or Wrong?" by Dr. Francis J. Connell, C.Ss.R., Dean of the School of Theology at Catholic University.

Father Connell's Opinion

"May the H-bomb be used lawfully in the vicinity of a large city if the civilians are warned of the coming attack?" asks Father Connell. "Yes," he replies, "if these persons are given sufficient opportunity to leave the city and to find adequate shelter elsewhere. But the warning would have to name the city—or a few cities—likely to sustain the attack."

Bear in mind, now, as Father John C. Ford, S.J. pointed out in *Theological Studies* back in 1944, that during the course of the war until that year, the British still hadn't been able to get even the children out of only one of their cities—London. Suppose, then, that the enemy warned us: "We shall bomb New York, Pittsburgh, and Seattle next Christmas afternoon." Where would the people go? Further: Have innocent noncombatants no right to their property, to the enjoyment of existence without so radical a disturbance?

From the practical point of view, the whole idea of a warning would set any use of the H-Bomb beyond military feasibility, since to announce his plans and so invite a concentration of defense might well spell disaster for the attacker.

In this whole matter, of course, even Father Connell would admit that no one is qualified to give much more than a curbstone opinion. Until we have definite scientific knowledge of the Bomb and its effects, our applications and conclusions can only be hypothetical: e.g. if the effects are so terrible, then . . . but on the other hand, if the effects are only such and such, then . . .

But even in our hypotheses, one should follow present probabilities as closely as possible—and it strikes us that Father Connell gravely underestimates the destructive possibilities in the H-Bomb. He seems to give no evidence of familiarity with statements by physicists such as we have just quoted. While he concedes that the Bomb is "a thousand times more destructive than the A-bomb," a little later we find him writing that "if we are to believe the scientists, even a single H-bomb may cause death and destruction over the space of a hundred square miles," thus allowing the Bomb an effective radius of only about six miles. Nowhere have we seen a statement by any scientist so limiting the lethal effects of the Bomb. And of the "fiercely radiating isotopes" drifting with the wind "like a swarm of invisible locusts, killing people,

animals, insects, and plants"—not a word in the whole article.

Thus all of Father Connell's conclusions and applications are predicated on his conception of a bomb whose destruction is confined within a six-mile radius. This is what will happen: his conclusions and applications will be separated from their factually false premise and will be quoted about the Bomb as judged in its lethal effects by competent scientists.

We would say that if the H-Bomb is as terrible as represented by Drs. Brown, Szilard, Seitz, and Bethe, one can hardly imagine any legitimate target short of a fleet poised in mid-ocean. In other words, speaking practically, its use according to the norms of moral theology is next to impossible.

One Course Of Action

The United States has long been seeking universal repudiation of the Bomb with effective supervision against its production. That is good. Any nation refusing cooperation should first be strictly boycotted in every way. Continued refusal should be construed as aggression and a just cause for war against the culprit by the United Nations upon evidence that the Bomb is being produced. Without the Bomb, the United Nations would be fighting with one hand tied behind their back, it is true, but they would have justice on their side and, anyway, the plan presupposes action so prompt that the aggressor would not have had time to complete the Bomb.

Our own production of the H-Bomb as a deterrent against Russia using the Bomb, seems questionable—a bluff that might easily eventuate in a universal holocaust.

After the manner of a postscript, we submit that all this is highly controversial material, but material that should nonetheless be debated in our clergy publications. Father Ford's article is a classic on the subject. Father Gillis has often referred to the subject—and, of course, Father Connell has advanced his solution. This present effort is intended not as an academic contribution so much as a stimulus toward discussion. We think the subject should be debated, formally and informally, wherever priests gather, socially or otherwise.

A Reasonable Consensus

More than two years ago, Father LaFarge, S.J., then editor of *America,* wrote us as follows:

"During the last war we sent out a questionnaire to moralists over the country on this topic, and found a tremendous lack of unity of opinion among them. I have found the same division of opinion in the case of certain specialized groups who have been considering the matter. It seems to me that it would be a test if it were first thoroughly worked out in the theological periodicals."

In other words, we must

strive toward a reasonable consensus of opinion.

On the other hand, from reasons of expediency, it has been remarked that there is a possibility of misunderstanding on the part of the general public if they see conscientious objections to the use of the Bomb raised in too vivid a fashion, since they might — however unjustifiably —transfer these objections to the whole field of military defense—which at the present time is chiefly an air defense involving a frank acceptance of demolition bombing. Anything that could break our American front of unity with regard to the defense of our country at the present time is apt to comfort the Kremlin, on whom the only practical check is that of seeing a marked readiness on our part to resist further advances by strong measures.

At the bottom of the scale is the reaction of one publicist, an editor, who rejected an article condemning any use of demolition bombing, specifically the A-Bomb.

"The arguments as presented sound neat in the sphere in which they operate," he wrote, "but they leave me frankly perplexed. What are we going to do to defend ourselves if and when the Russians bomb Detroit and Chicago with atomic bombs or otherwise? Your article does not seem to consider that very important contingency."

That, we would say, should be classified as "theological realism." While we need not accept the proposition that all modern warfare is *per se* illicit, and thus brace ourselves for a sort of universal martyrdom (an interesting and provocative idea!), we still contend that an authoritative solution to the dilemma should be developed and advanced—and soon, before the public is again inflamed with the passions of war.—R. G.

Church Bells in Protestant England

One place, where perhaps we might not look for traces of the old religion, is in the inscriptions that were often cast on the outside of church bells. We find saints' names in great numbers, such as St. Thomas, St. Clement, St. Augustine, St. Ann, St. Margaret, St. Catherine, followed by the usual "pray for us." Inscriptions in honour of Our Lady run through endless forms, such as "O pious Jesus, Mary's Flower," or "Thou, O Christ, will protect us through the prayers of Thy Mother," "Pray with pious mind for us, O Virgin Mary." There are endless inscriptions of this kind, up in our old church towers, and the bells are telling of the old faith, every time they are rung.—**Contributed.**

He Wrote For Priests

The Patron of Confessors

J. J. Galvin, C.Ss.R.

ONE hundred and sixty-five years ago this month of August, St. Alphonsus de Liguori was buried . . . but he has not ceased his labors yet. Through the pages of over one hundred books he is still active, still winning souls to greater love of God made man and His glorious Mother. Through thousands of priests and bishops who have studied his great works on Moral Theology he still brings the copious Redemption of Christ into penitent hearts in the confessional. In this very year of Jubilee on the feast of Our Lady of Good Counsel, April 26, Pope Pius XII appointed St. Alphonsus de Liguori the special patron to confessors. He is the Saint henceforth assigned to intercede with God for every priest who needs light in his dealings with immortal souls in the sacrament of Penance. One hundred and sixty - five years dead . . . he still is a very busy man, and will be, until Judgment Day.

On Judgment Day, if not before, it will come as quite a surprise that Art and Sculpture have so caricatured this youngest of the Doctors of the Church. He has been depicted almost consistently in the tottering decrepitude of his eighties, his body twisted by rheumatism, his face pinched with the distraction of incessant pain. It seems beyond the imagination of Art to think of Alphonsus de Liguori in the prime of his apostolic life . . . straight and slim, teaching his latest hymn to Our Lady or the Christ Child to a church full of Italian peasants; standing in the market place of some mountain hamlet, his strong voice reaching out to the farthest rim of his listeners, drawing tears of love and sobs of contrition from everyone.

He lived to the age of ninety, till he was all but blind, his spine stiff and crooked as an applebough, so that his chin intruded on his chest. He once described himself as looking "like an old owl among a flock of sparrows." Art, it seems, took its cue from that! As a result his pictures are anything but appealing. He looks cantankerous, severe, forbidding. If he actually looked as he is pictured today, you would hardly blame even a fellow-priest for giving him wide berth, leaving him meticulously alone.

Sought Out By Priests

But his biography belies such a fact. His fellow priests, both regular and diocesan, were forever knocking at his door. At all hours they brought him problems of every phase of their ministry, for they knew from a hundred sources that priests

were the dearest interest of his heart. To be of assistance to them was his daily yearning: to allay their personal scruples, supply them with material for sermons, show them how best to preach, provide them with accurate norms for the tribunal of Penance, teach them from his own wide experience the needs of cloistered nuns, inspire them with a childlike love for Our Lady, to unite them all but hypostatically with Christ the Priest.

The clergy of his day knew all this well. So when Alphonsus preached their retreats in Naples, they came one by one and spent long hours with him in private conference. Others who lived at greater distance wrote their difficulties, and to each he sent letters full of light and encouragement in reply, such as this: ". . . The ministry, you say, is a source of scruples for you. But, my dear Luigi, find me a confessor with a timorous conscience, who exercises his ministry without having scruples. If your reasoning were correct, no priest would ever hear confessions! It is a rule that after hearing confessions, the priest should never think of what he has done. It is enough that he has not deliberately wished to make a mistake, *deliberately* I say."

And so many of his books were written with priests in mind, usually the missionary members of his own Congregation (the Redemptorists) but often as not, the clergy in general. Such was his purpose in composing his work on the *Divine Office*, "the recitation of which, next to the administration of the Sacraments and the preaching of the Word of God, forms the holiest occupation (of priests) . . . I have tried as well as possible, to make the meaning of each psalm intelligible, so that all may understand what they are saying, and so, recite the Divine Office with greater attention."

Four Books On The Mass

As to the Sacrifice of the Mass, he published at least four separate books on the subject, all of them chiefly for priests. He wrote a commentary on the prayers of the Mass, another on the rubrics for Mass with particular attention to common faults to be avoided. In a third work he gently chides those who offer Mass too hurriedly, drawing his remarks from the Fathers of the Church. To point his moral he recounts the story of Queen Teresa of Portugal, how on one occasion because of some pressing engagement that morning, she suggested to St. Theotone, her chaplain, that he might say Mass for her in briefer time than customary. The Chaplain respectfully told her: "Your Highness, there is a Queen in Heaven more exalted than you, in whose honor I say Mass this morning; if Your Higness must, you may attend to your affairs; but for myself, I dare not shorten the allotted time for Mass."

Moreover, he composed a series of heart-sprung prayers for priests to be recited in preparation for Mass and in thanksgiving afterwards, special prayers for each of the seven days of the week. "By the acts that precede the Mass," he wrote to the priests of his diocese of St. Agatha of the Goths, "especially by the act of contrition, a priest empties and purifies the vessel of his heart; by the acts that follow Mass he fills this vessel with graces and heavenly gifts." You still find those prayers in sacristies today.

In a letter to Paci, his Neapolitan printer, in 1777, he indicates his concern that priests be as well versed as possible in the art of preaching: "I want this booklet of *Hints for Preachers* published as soon as possible, so that I may send it with my compliments to so many priests." And he concludes, "I hope to God that this little book will be of great profit to souls as it treats of matters so practical and so necessary." The book was a recast of a long letter he had sent to a young priest in 1761 detailing the qualifications necessary for a preacher, the way to prepare a sermon, the way to deliver it: enunciation, gestures, etc., how to marshal argument, but most emphatically the need for a popular style of speech, rather than high-flown, bombastic periods that would at most rouse admiration for the learning and skill of the man in the pulpit, instead of driving to heart the essentials of the Faith. With over thirty years of practical missionary experience behind him, he knew whereof he spoke.

Sermon Manuals

He was forever publishing novenas of sermons, to be used either for pious reading by the people, or to supply priests with material for the pulpit. "The book of *Sermons for Every Sunday* is now with the printer at Naples," he writes to Remondini, his Venetian publisher. " . . . The sermons are brief but packed with meat. Each one of them cost me at least a fortnight of preparation." As he explains in the published introduction to this book, "I have made them brief, because I know that no one can preach with fire what he has not made his own, so I give the gist of the idea for each Sunday for the preacher to phrase to his own liking."

His book of *Eternal Maxims* (unhappily called "Preparation for Death" in its English translation), is nothing other than sermon material for missionaries. It treats in graphic fashion, drawing copiously from Scripture and the Fathers, the Last Things, Perseverance, and Our Lady. "For preachers who have few books or little time for reading . . . I have supplied texts from Scripture, passages from the Fathers which though short are strong and to the point, as sermons ought to be. I have likewise gathered from many authors the sentiments which seemed

best suited to move the will, for you to pick and choose, and extend at pleasure."

The *Selva* provides material for anyone called on to give retreats to priests, or for priests themselves to read as meditations. As Msgr. Gaume says anent the French edition of the *Selva,* "You have here not the thought of one man, but the thought of the centuries. It is not St. Alphonsus alone, but tradition itself that preaches, instructs, commands . . . In its pages as from a great pulpit we hear in turn the prophets, apostles, martyrs, anchorites, illustrious pontiffs from the East and the West and the most able of able men . . . all speaking of the glory of the priesthood, its duties, its obligations . . ."

"The Glories Of Mary"

And of course his immortal *Glories of Mary,* published in 1750: That has been a gold mine of sermons on Our Lady for the past two hundred years. And who can say the number of priests who have fired their confidence and love for Mary from its pages in every language of the world . . . close to *800 editions* to date! It was eminently apropos that the Holy Father, Pius XII, chose April 26, 1950, to sign the Apostolic Brief making St. Alphonsus Patron of Confessors, the feast of Our Lady of Good Counsel, whose picture was always on his writing table. Before Our Lady he weighed opinions and came by the solution to the knottiest problems of his *Moral Theology.* Before her picture his candle guttered, and his quill scratched on late into the night.

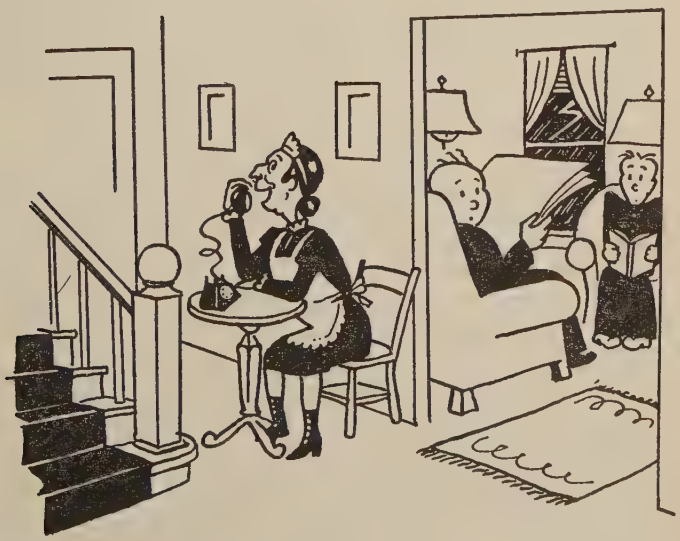
Priests were the concern of St. Alphonsus almost incessantly: the seminarian in preparation, the young priest and his breviary, the older priest and his Mass, the pastor in the pulpit on Sundays, the retreat-master, the missionary, and lastly the man in the box. For each of them he has books ranging from small pamphlets to great tomes. He understood his fellow-priests as did few others. He knew, from personal contact with hundreds of them, that they were busy men with little time for leisurely reading. He knew that the majority of them were bored by too rarified argumentation, that after years in the ministry they lost their grasp on technical terminology. He had no qualms, no fear for personal reputation as a scholar, to provide them with moral opinions in clear-cut simple words.

For those who had not the time to study his larger works on Moral Theology, he provided the *Homo Apostolicus*—"a book that breathes celestial unction from its every page, charity, sweetness and marvellous moderation, in which he instructs the confessor in the gravity of his office as father, physician, teacher and judge, and how he is to deal with every class of penitent." He added to it, recast it, and then translated it into Latin at the request of his Venetian

publisher, Remondini, who begged him for permission to sell it throughout Europe.

But, lest this become too long, let us come to a practical conclusion: The Patron of Confessors and Moral Theologians is still at work today in his countless books. He is still instructing and animating priests for their work in the confessional, the pulpit, the hospital, the country parish, and the prie-dieu in their bedroom. If you pray to him for light in your problems, as Pope Pius XII ordains, you will find that light, together with a treasure of unction and wisdom, in the books he wrote for you. Read them and see.

JULIE - - - Or Housekeepers Are Hard To Get



"Sure, I'll try it on them.
My 'boys' will eat anything."

Where Shall They Be Married?

Stephen C. Gulovich, Ph.D.

More questions involving the Eastern rites

THE new marriage legislation promulgated by the Holy See for Catholics of the Eastern rites has a number of important provisions which differ from those of the Latin Code. The most important provisions of the new law are those which regulate the canonical form of marriage. These provisions are given in cc. 85-92 corresponding to cc. 1094-1103 of the Latin Code. In addition to some new provisions adapted to the present-day needs of the Eastern rites, these canons incorporate the provisions of the Latin canon 94 and almost all provisions of cc. 1094-1103.

Only those marriages are considered valid which are contracted in the presence of two witnesses and the pastor, the local hierarch, the vicarius co-operator if delegated for a determinate marriage. There are however many provisions which either differ from the Latin canons or are not contained in the Latin Code. Of these, three are of particular importance, viz. (1) that the priest assisting at the marriage must be of the same rite as the contracting parties or if a different rite he must have proper delegation; (2) marriages between Catholics of different rites must be solemnized in the church of the groom and in the presence of the groom's pastor; (3) all marriages, must be solemnized in church in conjunction with a *sacer ritus*.

The Code contemplates the following possible combinations of marriages: (a) between an Eastern-rite Catholic and a non-Catholic; (b) between two parties of the same rite; (c) between two parties who belong to two different rites (d) between two Eastern-rite Catholics who have no pastor of their own rite; and (e) between a Latin and an Easterner who has no pastor of his own rite.

With reference to mixed marriages the Eastern legislation reiterates the provisions of the Latin Code stating that the marriage must be solemnized in the presence of a duly qualified priest, viz. the pastor of the Catholic party or some priest with proper delegation. In order that the marriage be valid it must be solemnized in church in conjunction with a *ritus sacer*. Particularly in connection with mixed marriages I would like to call the reader's attention to canon 85. According to this canon only those marriages—involving Easterners — are valid which are contracted *ritu sacro*. By the *sacer ritus* the canon means not only the passive as-

---

Dr. Gulovich is Chancellor of the Pittsburgh Greek-Rite Diocese.

sistance of the priest, but requires the *benedictio sacerdotis.* Canon 98 requires that all marriages be solemnized in the parish church; however, for a just cause the Bishop might authorize the celebration of a marriage elsewhere, including private homes. Canon 91 imposes the obligation to observe the rites and ceremonies contained in the approved liturgical books or introduced by legitimate custom.

Mixed Marriage Involving An Easterner

Now comes the question of a mixed marriage in which the Catholic party is of the Eastern rite. What will a duly authorized priest of the Latin rite do when witnessing a mixed marriage? By special permission he can perform the marriage in the rectory. But what ritual will he use? According to the Latin custom all ceremonies are omitted. The Eastern Code requires —*ad validitatem*—the intervention of the priest *adstantis ac benedicentis.* In the opinion of the present writer the ritual commonly used by the Latin clergy for mixed marriages does not qualify as the *benedictio* required by canon 85. So far no clarification has been given by the Holy See. Hence the only suggestion that can be made is that the matter be presented to the local Bishop for his decision.

When both parties to the marriage are Catholics of the same rite, the marriage must take place in the church of the groom and in the presence of the groom's pastor. However, if by particular law or legitimate custom marriages in the past were solemnized in the church of the bride and in the presence of the bride's pastor, this practice may be continued. This means, among other things, that in this country and in Canada Catholics of the Byzantine-Slavonic rite who were bound by the form of the *Ne temere* may continue to have their marriages solemnized in the church of the bride and in the presence of the bride's pastor. Such in fact is the rule in the Exarchate of Pittsburgh.

When the parties belong to two different rites it is required *for validity* that the pastor be of the same rite as at least one of the parties to the marriage. Liceity of the marriage requires that it be solemnized in the church of the groom and in the presence of the groom's pastor. It should be noted that the clause "nisi aliud particulari iure cautum sit" in canon 1097 paragraph 2 of the Latin Code has been abrogated by the new legislation. This means that henceforth Catholics of the Byzantine-Slavonic rite in this country and in Canada may no longer follow the provisions of the *Ne temere* when marrying Catholics of a different rite. The granting of delegation to assist at a marriage is no longer reserved to the Bishop. Under the provisions of the new legislation this delegation may be obtained from the proper pastor or in case of a dispute from the Bishop.

It is a well known fact that today the Eastern rites are no longer confined to their native land. They can be found in places where the Latin rite prevails. In some instances the number of Easterners warranted a separate parochial or even diocesan organization. In other instances these Catholics found it necessary or more expedient to affiliate themselves with the local Latin parish. Limiting our consideration to the situations existing in this country and in Canada we find the following possible combinations: (1) Ruthenians with a separate hierarchy of their own rite, and (2) other Easterners who do not have their own hierarchy but in accordance with the provisions of Pope Leo XIII are subject to the local Latin Ordinary.

The Ruthenians

1. The Ruthenians represent a special problem. They have their own hierarchy and because of this have been withdrawn from the jurisdiction of the local Latin Ordinaries. There are large numbers organized in parochial units placed under the care of duly appointed pastors. But we can also find a number of small groups of Ruthenians, especially since the last war, who do not have a church or parish of their own rite.

In accordance with the provisions of the common law this second group should belong to the local Latin parish until a church or parish of their own rite is organized. Furthermore, according to article 28 of the decree of *Cum data fuerit*, these Ruthenians are bound to fulfill their religious obligations and seek the sacraments in the nearest Catholic church. In virtue of article 36 of the same decree they are also authorized to observe, for the time being, the Latin customs with regard to holydays and the discipline of fast. All this notwithstanding, the Ruthenians who belong to a Latin parish legally remain under the *exclusive* jurisdiction of their own Ruthenian Ordinary.

As a consequence, in some matters the local Latin pastor or Ordinary has no jurisdiction over them. Foreseeing this situation, the *Cum data fuerit* had made provisions to remedy the situation by stipulating that "the [Greek-Ruthenian] Ordinaries communicate their jurisdiction over the faithful of the Greek-Ruthenian rite to a priest of the Latin rite at the place, and notify the Ordinary of what they have done" (art. 19).

Presumably it is up to the local Latin clergy to notify the Greek-Ruthenian Ordinary of a similar situation in their parish and to seek jurisdiction as stated in the above provision. Unfortunately this important provision had gone unnoticed by the majority of the Latin clergy. As a result, every now and then the local clergy presumed to do things which were not legal and which often times were inter-

preted as a manifestation of contempt for the rights of the Ruthenian pastor. It should be noted however that under the provisions of the *Cum data fuerit* a marriage involving two Ruthenians or a Ruthenian and a non-Catholic was still a valid marriage even if the priest assisting at the marriage neglected to obtain the special jurisdiction mentioned above.

A Radical Change

Under the new legislation the issues, so far as marriage is concerned, have undergone a radical change. Now it is no longer a question of mere legality but one of validity and hence the provisions of canon 86, paragraph 3 n. 2 should be taken into serious consideration.

Canon 86, paragraph 3 n. 2 repeats the provision given in article 19 of the *Cum data fuerit* stipulating that if the faithful of a given rite do not have a pastor of their own rite, then their hierarch must commit their care to a pastor of another rite, having obtained the consent of that particular pastor's Bishop.

Here is an example: To the present writer's knowledge there is no church of the Byzantine-Slavonic rite in Harrisburg, Pa., though there are many Byzantine-Slavonic-rite Catholics residing there. These people belong to the local Latin church which they support. Nevertheless, should one of these desire to marry another Ruthenian or a non-Catholic the local priest cannot assist validly at the marriage unless he has obtained special jurisdiction from the proper bishop of the Ruthenian party.

Two things should be noted about this provision which has a bearing on the proper relation between Ruthenian faithful and Latin clergy, viz. (a) that it is one of the qualifications required for valid assistance at a marriage between two Ruthenians or between a Ruthenian Catholic and non-Catholics, and (b) that while the *Cum data fuerit* simply required that the Ruthenian bishop notify the Latin bishop of the delegation of jurisdiction, the new legislation stipulates that jurisdiction be given with the consent of the Latin pastor's Ordinary. This means that a Latin pastor applying for jurisdiction from the Ruthenian Ordinary should do so through his own bishop.

Easterners Without a Hierarchy

In the case of the second group, i.e. those Easterners who do not have a hierarchy of their own rite,there are three possible combinations: (a) they may have a parish of their own rite with a pastor of their own rite; (b) they may have a parish of their own rite but a pastor of a different rite; and (c) their numbers being too small, they rightfully belong to the nearest Catholic church of the Latin rite.

In all three instances the pastor and the faithful by special

mandate are under the jurisdiction of the local Latin Ordinary.

When Easterners who have a parish of their own rite with a pastor of their rite in charge desire to contract marriage among themselves or with non-Catholics, they must have their marriage blessed in their own church by their own pastor or his duly constituted delegate. Thus without special delegation from the local Ordinary, two Maronites, with a church and pastor of their own rite, could not contract a valid marriage in a Latin church and in the presence of a Latin priest, even though they are under the jurisdiction of the same Bishop. On the other hand, if the Easterners have a church of their own rite but their duly appointed pastor is of a different rite, the local Latin Ordinary could grant any priest, even though not of the same rite, general faculties to assist at the marriages of these people. This situation is governed by canon 87, paragraph 3, which among other things states that "locorum Hierarchae . . . dare possunt cuiusvis orientalis ritus rectoribus ecclesiarum vel aliis sacerdotibus, curam fidelium, parocho proprii ritus orbatorum, habentibus, generalem facultatem, etc."

The fact that the canon gives first preference to rectors of an Eastern-rite church might indicate that in such cases the Holy See would give first preference to the Eastern clergy if matters could be conveniently arranged.

In the case of those Easterners who have no parochial organization but are affiliated with a Latin-rite parish, the parish priests and their duly constituted delegates can assist validly at their marriages. There might be a question, particularly in a large city, as to what local Latin parish these people should belong to. Do Eastern-rite Catholics who have no parish have a choice as to what parish they will belong to, or must they belong to the territorial parish?

Affects Validity

This is a question that must be settled by diocesan statute because it might have an effect on the validity of such marriages. There is another problem of greater importance that should be settled either by a special ruling from the Holy See or by diocesan legislation. In a certain city there is, for instance, a canonically erected Rumanian parish for Rumanian Catholics of the Byzantine rite. Undoubtedly there are some Rumanians who live in the city but at a great distance from their parish church. Because of convenience and other recognized canonical reasons these people attend and support the Latin church in the neighborhood. Could the parish priests in this neighborhood church validly assist at the marriage of these Rumanians without special delegation? Can general delegation be granted in similar cases by insisting on the three-mile limit?

Or must a determinate priest be delegated to a determinate marriage?

Recently a priest of the Youngstown Diocese proposed the following questions: A Rumanian girl of the Byzantine rite wishes to marry a boy of the Syrian or Melkite rites. The nearest priest of the Syro-Melkite rite is sixty miles away in Youngstown and the nearest Melkite priest is in Cleveland under the jurisdiction of the Bishop of Cleveland. Could the local Latin priest marry them? If so, does he have jurisdiction by the fact that he is the de-facto pastor of the groom, or does he need delegation or permission of the local Ordinary of the Diocese? Or, if he has his jurisdiction, does it extend to his assistants? If jurisdiction does not extend to the assistants, has the pastor the power to grant such delegation or permission as may be needed to cover the case?

A second aspect of this question would be this: Supposing that two Syrians from the same parish wish to marry each other, does the pastor automatically have the necessary authority to proceed validly and licitly in the case, or should he seek authorization from the local Ordinary?

In the opinion of the present writer it would seem that the general faculties usually granted by the Latin Ordinary to the parish clergy are not sufficient to enable the priests to proceed validly and licitly in these cases, even though they are de-facto and de-jure the pastors of these people. The wording of canon 87 paragraph 3 would seem to indicate that while the Bishops do have authority to proceed validly in such cases, they may grant general faculties to other priests. This would seem to indicate that in addition to the general faculties of the diocese they must specifically indicate that the pastors and, if they wish, the vicarii co-operatores, may assist validly and licitly at the marriages of such Eastern-rite Catholics who come under the jurisdiction of the local Latin Ordinary. Otherwise, the priests would have to apply for delegation to the Bishop for each individual case.

In conclusion I would like to correct an erroneous opinion voiced by some priests of the Latin rite who evidently do not approve of the fact that henceforth girls of the Latin rite must have their marriage to an Eastener solemnized in the Eastern rite. They say that the Sacred Congregation for the Oriental Church has no jurisdiction over Latins, hence that that Congregation cannot abrogate the established rights of the Latin Church.

This opinion is belabored with several errors. According to canon 257 paragraph 1 of the Latin Code, the Oriental Congregation does have jurisdiction over matters involving the faithful of two different rites. Secondly, long before the present

legislation was contemplated, canon 1097 paragraph 2 of the Latin Code decreed that in mixed-rite marriages, the marriage should be solemnized in the rite of the groom. And, thirdly, the present legislation was not issued by the Sacred Congregation for the Oriental Church but it was promulgated *motu proprio* by the Supreme Legislator himself.

What's in a Name?

Shakespeare once asked that question and then without further ado arrived at this conclusion: "That which we call a rose, by any other name would smell as sweet." And we are inclined to agree whole-heartedly with the poet, because a Capuchin is still a Capuchin and Our Lady of Angels Monastery is still Our Lady of Angels Monastery, regardless of what some might consider or call him or it. This is what we mean:

By this time we have become accustomed to receiving letters addressed to "Our Lady of the Angles." Frankly, our only worry to date has been whether the Queen of Heaven might willingly accept the Britons or the science of geometry as a substitute for the cherubim.

Nor are we exactly shocked by those who refuse allegiance to the standard spelling-books and prefer to write Capuchin "Monistery" or "Monestary" or "Monastary." But we were certainly nonplussed when a recent letter was addressed c/o "Our Lady of Eagles," and more so a few years ago when a telegram was delivered to our door with the address "Confusion Monastery."

Scarcely less amusing is the time a local clerk billed us as "Confucius House for Studying," or the man who asked to speak to a "Caiphas Friar." (Till history proves otherwise, no bearded Franciscan ever sat in judgment on Christ.) We remember, too, the individual who wrote "Capuchin Fryer" (none of us is a licensed chef), and another who spoke of us as the "Cabooshin Fathers." Evidently this last fellow let his railroad experience get the better of him.

Then there is the lady who must have been intrigued by the beard to the point of distraction, for she wanted information regarding the "Cap-on-chin" Order. But the prize-winner of them all, we think, came several days ago by mail. The envelope read: "Old Lady Monastery." From now on, anything goes!
—The Capuchin Clarion

The Student in Rome

Inspiration—hardship—fun

Paul Sauer

"SO it's off to Rome to study, is it?" the lady says to the mother of a priest. "Sure, and your boy will be a-studyin' to be a cardinal and nothin' else. It's the way with the bright ones. Mark me, Bridget, it won't be long and he'll be a-comin' back with the red on." The mother makes some smiling gestures of unbelief, but she is too delighted with the compliment to argue the matter. And, anyway, who knows but what there might not be some truth in it after all?

Well, Padre, the one who thinks he knows best how false that going-to-Rome-to-be-a-cardinal outlook is, is your colleague who once stood by the rail of an out-going steamer and watched himself diminish, like the waving and diminishing handkerchiefs, to the stature of a clerical expatriate. No matter how eager he was to leave, how pleased he has been with the years in between, his most constant thoughts are those of home. He is lucky, and he knows it. He has been chosen from among many. He has opportunities, and graces . . . but he also has at least 4,000 miles between himself and that new sedan or cheerful rectory, that drifting family or that tough marriage problem—that daily Mass with *people* behind him.

But the odds are definitely against Father Student's getting violently homesick. The first encounter with Europe absorbs all his interest, all his nervous energy, all his ready currency, and large samples of his more vivid language. He has promised himself that he will be suave, but that has been before the customs official asks him to open his trunk. The lid goes up, and with a few quick yanks the man bares to public gaze six dozen rolls of tissue that a friend had labeled "unobtainable here" in a letter meant to be helpful. Father doesn't catch the comments, but he knows that the laughs are definitely on him.

They continue to be on him for a long time, as he blunders his way around his new home, and clowns, seriously, through the first phases of learning Italian. It is nearly a year before he discovers how bad those first months are, because no one laughs at his linguistic efforts. That is, no one laughs if the blunders are only mildly amusing. But neither does anyone condemn the shop girl's hearty giggle when Father walks in and asks for "three new wives, because my old ones are all worn

---

Paul Sauer is the pen-name of a young priest who has frequently contributed to this magazine.

out"—the word for wives being *moglie* and for undershirts *maglie*. That sort of thing goes on right to the end, when, shopping deliriously for take-home gifts, Father asks if he might look at their "hand-embroidered stoves."

"The Roman Gait"

In the years between arrival and departure, however, he manages to settle into the Roman gait, and while it gives him a chronic out-of-stride appearance it at least comes to feel natural. He finds at last that he can cross a street nonchalantly, with the "little mice" that pass for automobiles just brushing the flare of his cassock, unnoticed. He can meet an American visitor on the corner and not be aware of the round, mirth-evoking hat that he has just doffed in salute. There even comes a day when he resigns himself to the fact that every native behind him at a counter or ticket window will succeed in being waited on before him.

But, unless he be of sharper mind than most of his non-European classmates, it is quite a while before Father Student catches on to all that is going on in class. In the meantime, while the Latin lectures rattle on, he dabbles in statistics. Of the twenty-seven priests who sit in front of him, nineteen wear the half-dollar tonsure. And no three wear the same kind of cassock. There are Franciscans, black and brown, Augustinians, Passionists, Premonstratensians . . . everything. There are Arab priests with beards; laymen in knickers. When the break comes after the lecture, he can listen to Italian, French, German, Syrian, Chinese, Hungarian, Maltese, Greek, Polish, Spanish, and four distinct brands of English: American, Australian, English, and Irish. By questioning here and there he discovers that some of his classmates have been ordained as many as eighteen years, others less than eighteen months. Several are distressingly poor; only a few are sufficiently well-heeled to own a bicycle or motor-scooter. Most are normal characters like himself, satisfyingly normal, with no fire-engine-red intelligence to scare him into an inferiority complex. He begins to feel that, like his own, nearly all of the bishops might have done better.

Classes With "Name Profs"

Then the bell sounds again. Father takes a last drag on his American cigarette, glances into the pack to see what remains of his precious stock, and walks into the classroom. The odds are good that he has a "name" prof coming up: Cappello, Garrigou - Lagrange, O'Callaghan, Riccobono, or one of many others. For all that, the prospect may or may not be bright. If the day is warm, the matter dull, and the prof monotonous, he may wake up fifteen minutes later to wonder why he came so far only to sleep. But he may also find the period winging by

like a jet with a master pilot at the controls. There may be ear-opening observations, or wise-cracks clever enough to burst right out of the Latin and and get a laugh from even the less giddy American contingent. And, in one instance at least, should the prof with a prodigious memory falter, there will be an anxious hush, then a tremendous burst of clapping and cheering as he comes up with the reluctant passage.

After class Father is on his own. He may stop into his favorite "bar" (any similarity to Roman and American bars is purely coincidental) and gulp down a super-espresso, coffee so thick and powerful that it is sold only by the thimbleful to adults with paid-up insurance policies. Or he may go after a bit of classic lore in any of the ancient ruins. Or maybe it will be a museum, or a church. . . In the early days of his Roman stay he makes many of these excursions, fired either by the novelty of it all or by the sincerely taken resolution that he will not let Rome cast its pearls in vain. Later sight-seeing becomes more and more difficult. But Father does not always take the easy way out. His last week in Rome may still see him streaking down the cobble streets, feraiolino streaming, with a Hare or a *Guide Bleu* under his arm, on his way to those few last shrines that he never got around to before.

Perhaps, for all that, he never falls in love with Rome. The pressure of work, the strain of life out of his native element, the noise, the crowded buses, the oddly placed hours for meals, any or all of these things and more can make the prospect of a vacation the only natural motive for endurance. The by-word is "anywhere for a change," but "anywhere" is generally where a friend has been: Africa in the winter, Capri in the spring, the Alps anytime. He finds that he can travel cheaply, unless he insists on class. And after his first mad rushes have carried him as far as his money and time allow, he also finds that there are a hundred places in Italy that are not Rome, that therefore merit his investigation and charm him with their beauty, their sanctity, and their individuality. Invariably, too, he is glad to be back. True, the city is seldom less noisy when he returns, and the university has neither closed nor been burned to the ground. But then . . . this is home, for a while.

There is mail in his box, and there will be many more evenings together with his American buddies. There are the concerts that anyone can afford, the ball games on the radio, piped in late at night over the "American station." And, strangely, there is that thesis that he really wants to get on with, or that research beckoning to something inside him. Ye gods! Can it be that they have made a scholar of him after all? Perhaps. It does hap-

pen to some. But more likely it is that which supplies for scholarship in him and many of his fellow Americans, his keen sense of a job to be done and an honest eagerness to do his best.

So back to the desk, Father. With the lamp on, the shutters bowed, the books open, and the thin streak-and-curl of smoke rising from a cigarette or pipe you are no longer an exile. This is neither Rome, nor home, nor anywhere. You are a student, and this . . . this is the student life.

"The Weakest Must Go To The Wall"

Built into the wall of many of our old pre-Reformation churches may frequently be seen a stone bench or seat running down the length of the nave on either side of the church. These stone seats date from a time before there were any wooden seats filling the nave, and hence the congregation stood throughout Mass, kneeling on the floor at the more solemn moments. Old person and those not in good health naturally found this standing up rather trying and so they made for the stone benches projecting from the walls. It is easy to see from this how the saying arose that "the weakest must go to the wall." Dr. Charles Cox in his **English Church Furniture** (p. 261) describes these stone seats, and their use.—**Relics of Popery.**

"To Kick the Bucket"

This may not be a very sympathetic or feeling way to describe somebody's death, but it is an eloquent one when brought into relation with an old Catholic custom. After death, when the body had been laid out, a cross and two lighted candles were placed near it, and in addition to those the holy-water bucket was brought from the church and put at the feet of the corpse. When friends came to pray for the deceased, before leaving the room they would sprinkle the body with holy-water. So intimately therefore was the bucket associated with the feet of deceased persons, that it is easy to see how such a saying as "kicking the bucket" came about. Many other explanations of this saying have been given by persons who are unacquainted with Catholic custom.—**Horne.**

How To Prevent Re-Marriage After A Civil Divorce

A problem for one in five Catholics

✠ *J. F. Noll*

WE are reproducing herewith a rather lengthy letter addressed to our publishing office by a Chicago lady. It has to do with the large number of Catholics whose first marriage does not endure, and who, in a tremendously large number, attempt a second marriage, invalid both before the Church and before God. The letter follows:

Dear Bishop Noll:

Today, when I read the first installment of the story of your life and particularly the accompanying "Weekly Chat" article, I realized how fortunate we Catholics are to have men like you for our guides and guardians; and I just wanted to say, "thank you."

Although a "Sunday Visitor" reader for about twenty years, today was the first time I had any inkling of the courage and vision it must have taken to start it. The realization made me wonder if Your Excellency might not be the very one to lead a crusade for still another segment of the Catholic population and use your influence in having the Catholic Press devote at least occasional articles to their problems. I speak of the divorced, or separated, Catholics.

While I don't know the statistics on how many there are, I do know they make up a sizeable group. For example, I listed the people I have known who come under this heading. The total is 29. I'd estimate that's between one and two percent of all the people I've ever known. Of these twenty-nine, fifteen, or over 51%, are now out of the Church because of attempted re-marriages.

Projecting the 1% figure against the "Our Sunday Visitor" circulation—which isn't a good sampling procedure I'll admit — you'd have about 8,000 people. And if you had a city with 8,000 Catholic population without direct guidance, you'd dispatch a priest immediately!

Although I'm sure you know much better than I the difficulties facing the divorced Catholic, I wonder if you and the other Bishops of the Church have thought of the opportunities—nay the necessities—that such a person has to influence non-Catholics?

There's hardly a week goes by that I haven't had to explain and defend my position—to both non-Catholics and Catholics. With every bout I've wished more fervently for Msgr. Sheen's knowledge and eloquence so that the occasion might be one of honor and respect for the Church. However, I must admit my arguments usually have to end on the weak note of, "No matter what you say, or what others do, or what I may do in the future, I can only say that I know I couldn't be happy outside the Church; if I couldn't be happy I certainly couldn't make anyone else happy—a person has no right to accept all the privileges and then cry, 'it isn't fair' when the rules touch him"—or something to that effect.

Apparently people who ordinarily would shy away from discussions of religion feel no hesitancy about inquiring into a situation which reflects a here-and-now application of a person's beliefs. There is little or no malice in the questions. Usually the inquiry stems from a misguided conception of what is the true welfare of a friend. Then when you face the fact that most of us in this predicament are rather weak characters to begin with, you can see the complications and the danger.

Yet, I've thought many times that even one pamphlet given to every Catholic who separates from a husband or wife answering the future questions he will be asked, outlining a plan of life within the Church, and giving him general guidance for conduct, would save many from leaving the Church.

Better still would be continued guidance throughout life by weekly or monthly messages to them. By giving them a direct objective you might have the nucleus of a very strong army for spreading Catholic doctrines instead of apologies.

While you and other Catholic editors may not want to give general circulation to such a message, perhaps a way could be found to send a monthly pamphlet directed solely to their problems to all the separated or divorced Catholics in America.

While I can't offer financial help at this time, I can and do offer my services and time in any way that would be useful. I'm a writer by profession—well, I guess you as an editor would hardly call my writing "professional"! I'm an advertising copywriter. However if six years' training in inducing the American public to buy more goods, plus the first two courses in philosophy at DePaul (you see, I'm a long way from Msgr. Sheen's arguments, but I do have the sincere desire) and smatterings of ignorance in other things would be of any help, I'd be most happy.

Perhaps Your Excellency can suggest books or pamphlets that have already been written on this subject. I'd be most grateful for such a list. Thank you, Your Excellency.

Respectfully yours,
Eunice Gibney
147 W. Burton Place
Chicago, Illinois

What Surveys Show

Surveys have been taken in key parishes in many cities to ascertain the proportion of young Catholic people who contract a marriage outside the Church; and, in every instance, the figures reported are absolutely the same. Fully twenty per cent or one-fifth of all Catholic young people attempt a marriage before a Justice of the Peace or before a minister, thus dissociating themselves from the Church. If one-third of all marriages in our large cities end in a civil divorce, it is very likely that at least that number contracted outside the Church by Catholics must so end, because they could not have been truly happy from the beginning.

According to government statistics most marriages break up within the first five years. This means that there is a tremendous number of young Catholic divorcees in our cities who, at

work and in their recreation, meet some other persons willing to offer the Catholic party a new start in life. If, after civil separation, they did not return to the Sacraments and begin to live a fervent spiritual life, they will likely succumb to new romances which, of course, could not take place in the Church. They must, therefore, live on in habitual sin, and it is not likely that they will bring their children to the priest to be baptized or will provide them with a Catholic education. In fact, it is very doubtful whether the priest would confer Baptism on their children. Hence the great losses to the Church through Justice of the Peace marriages and through marriages after divorce are worthy of the most serious attention of every priest.

What Can Be Done?

What can be done for these people? Our correspondent believes that there should be a pamphlet especially prepared for those who procure a civil divorce, urging them to come back to the practice of their religion, pointing out that no man on earth, in the face of God's Commandment, may make a new valid marriage possible; warning them against cultivating the friendship of another, indicating that the truest peace is peace of mind and of the heart and of the conscience, and that that peace can be enjoyed even after a civil divorce, if a person takes his fate reasonably and tries to find happiness, as so many have found it, by living close to God.

A few months ago a Catholic lady contracted a marriage with a Lutheran who seemed to have been willing to permit her pastor to witness the marriage, but who, after the marriage, kept her from practicing her religion. As we write this, we note that she is being buried from the Lutheran church, after she and her husband met sudden death in an aeroplane crash. The reason that she was not buried by the pastor who performed the marriage is that she had discontinued the practice of attending Mass and the Sacraments immediately after she had entered a valid, but mixed marriage.

There are many weak-willed Catholics who fall in love with a person of stronger will. In order not to lose the chance of marrying the one whom he thinks he loves he is willing to have the ceremony performed by the priest if the woman be a Catholic. But if he be one who, like the Lutheran, was indoctrinated from his youth against the Catholic religion, he will, through his stronger will, have his own way after marriage. It is very sad and unfortunate that our young people always take for granted that "in our case it will be different."

It is strange that there are any marriages at all between a Catholic and a non-Catholic because it is never an equal bargain. The average non-Catholic,

no matter what pre-nuptial promises he may make, believes that since civil divorce is legal, he will make use of it if his love for his wife grows cold or if he finds himself fascinated by some other woman. In these days fascination and lust are identified with love, even though they be the opposite.

We believe with our correspondent that there is a place for a pamphlet designed to bring back the young divorcee to his or her Church, and to keep him or her there.

Progressive Retrogression

In Milford, N. H., a Methodist minister has arranged with a taxi company to charge passengers only 35 cents for transportation to his church, a saving of 15 cents from the regular fare for the distance. A small church in Bowden, Ga., made a "deal" with a local taxi firm to carry anyone within the city limits to the church or its Sunday school without charge. In Olean, N. Y., an Episcopal Church adopted "an experiment in friendliness." A cup of coffee is served to each worshipper after the Sunday morning service. And in Keokuk, Iowa, a church purchased a pony in order that it might issue a ticket to each child attending its Sunday school for a ride on a weekday.—**Our Sunday Visitor.**

"Candlemas, Candle Less"

This saying seems confined to the West Country, and it obviously means that as the daylight begins to increase about the beginning of February (Candlemas, 2nd February) so less candles are needed for light in the house.—**Horne.**

"A Little Leak"

St. Bernard: "Do not despise these things because they are little, but fear them because they are many."

And the Council of Trent says: "Let priests avoid light faults which are in them great."

A blot upon a layman's coat is hardly seen, but a spot upon a priest's alb is an eyesore to all men.—**Cardinal Manning.**

Superiority is a heady drink, to be sipped, not gulped; however enticing its bouquet, clear its color and warming its taste, it too easily brings on early morning regrets."—Farrell, **Companion to the Summa.**

A New Era For Brothers?

Vocations are on the increase

R. E. Sheridan, M.M.

SOMETHING is stirring among the 7,300 professed Brothers in these United States. Vocations to this hidden life are increasing as evidenced, among other elements, by the most recent Catholic Directory statistics which reveal that while Sisters showed a gain of 3/4 of 1% in numbers, the priests about 4%, our Brothers marked up better than 5% increase in numbers.

The purpose of my brief report is to give information about some phases of this new movement. I do not propose to be the last word on the theme, nor do I claim infallibility for my statistics, though I have tried to check them and then double-check. For more than two years I have visited monasteries, novitiates, and houses of training for Brothers; with many others I have been in contact through correspondence; it is beginning, in my mind, to add up to the fulfillment of a dream expressed lately in the pages of THE PRIEST by a young Divine Word Missioner now in New Guinea that America might bring forth a greater development in Brothers' vocations.

Much of my life has fortunately been in contact with Brothers, blessed by the opportunity to live for nine months in the sacristy of the chapel in what might be called a Martyrs' Shrine in La Salle College, Manila, where so many gallant Christian Brothers were massacred in 1945.

My sombrero goes off to the Benedictines in St. Meinrad, Indiana; beyond lamenting the small numbers of Brothers in their Monastery, they did something about the problem. One of the Fathers wrote a thesis on the question and his conclusions were adopted by Abbot Esser who had little patience for critical theories and excuses when positive work was the more difficult and effective answer.

The pioneer work of St. Meinrad's is routine knowledge among those interested in this field and a very deserved compliment paid to the pluck and vision of that Benedictine congregation is evidenced by the pilgrims who visit St. Meinrad's, so many of them in quest of the secret of getting Brothers. One can go to no better place for knowledge, courtesy and encouragement.

Definitions

The word "Lay Brother" does not have a pleasant sound or implication. Some prefer Auxiliary or the Don Bosco "Co-adjutor" or even "Monk." There is a vast range of activity in these male religious who are not priests and who generally live in community life.

Teaching Brothers are clearly

The writer is Superior of the Maryknoll Brothers' Novitiate, Akron, Ohio.

a majority; of our 7,300 lay religious, about 4,000 are professed members of teaching communities; approximately 300 are doing medical work in such communities as the Alexian Brothers; that leaves some 3,000 for the mixed groups of priests and Brothers where the "menial" work is done by the more humble members of the community.

Yet it is in this mixed group that the change for the better is most evident; Brothers are joining up with degrees in scientific farming, their CPA's, and enough commissions from the Armed Forces. Two members of our hierarchy are frequently quoted to me as having wished that God had given them the more humble vocation. Probably in Heaven we of the priesthood shall understand the wisdom of the men who remain Brothers; in his own way, Brother Moses, the former Chicago Jewish liquor salesman, will probably rejoice that he made the better bargain in the Trappists of Kentucky for the richer return on his investment in Heaven.

Brothers in individual cases have done so much on foreign missions; in days that are dead and times that are still alive, they have built the material form of Christianity in many climes; the Brother with Xavier in Japan accomplished extraordinary results of conversions with Padre Francisco; the group established by Charles Foucauld in Africa gives heroic examples of sacrifice and determination; the Little Brothers of St. John the Baptist founded by Father Lebbe, the extraordinary missioner in China, are upholding the traditions of their sainted founder.

Growth

In general, the teaching communities prefer to select their aspirants from grammar-school graduates, though steady streams from their high schools annually enter their preparatory schools, similar in character and purpose to the average boarding minor seminary.

In the mixed groups, Brothers are in the minority as against a larger proportion of priests: entrance ages usually are from sixteen years and up. The Jesuits and Franciscans each total 630 according to the 1949 Catholic Directory; Benedictines are 364, but the St. Meinrad experiment has invoked the practice of encouraging grammar-school graduates to join the Oblate school. Granting losses in catering to boys of younger ages, the Benedictines have seen the ranks of their professed Brothers swell, a factual proof that such a program brings results. Redemptorists in Ephrata, Pennsylvania, have been operating on a similar thesis (eighth-grade graduates) and there seems to be satisfaction not only with the products in quality but also in quantity. The Divine Word Missioners have a very superior technical high school in Conesus, New York for boys of high-school age and again experience justifies

the experiment, if it can be called that.

In taking such youngsters, allowing for the financial outlay and the demands of personnel, substantial losses must be expected; how severe the leakage depends upon the recruiting. One priest of considerable experience in the seminary and in organizing vocational work in a large archdiocese, told me that parents and grandparents explain 80% of a vocation. Where you have a spirit of sacrifice in the family you are likely to have a good risk in the boy; first-high boys in his regime thus screened, produced only 50% loss up to Ordination against the more normal 85%, certainly an unusual saving. Some such screening would benefit recruitment of Brothers. Too, the much demonstrated thesis of Msgr. Ligutti that Sisters come from homes of five children—or more—has been justified in three groups of Brother novices who come from homes with an average of seven children.

The extent to which seminarians may enter the Brothers, because of inability to make the grade as students, is not easy to settle. Some splendid chaps have joined the Brothers who simply did not have the talent to continue their priestly studies. But there can be a wrong impression, especially in the same community, about dropping into the Brothers' group. It smacks of a second and less noble choice, whereas the vocation to one life or the other remains a gift of God, clear enough to any who accept Christ's words: "You have not chosen Me but I have chosen you."

Therefore, the motive of this alternate choice may be scrutinized closely; there have been too many students who joined the Brothers on the re-bound only to remain for a short time. The practice today at Maryknoll, for example, is that an ex-student must go home for about six months and then make a new application. Personally, I believe that the Brothers' morale will be benefited by such a program.

Among the Mixed Groups

Mixed groups must divide 3,000 Brothers among themselves: the Jesuits, Franciscans, and Benedictines take about 1,600 of these, which leaves another 1,400 — a rather thin spread. While some cry because of vacancies and shortages, there is also action, energy and planning. I like the enthusiasm of the Chicago Carmelites who opened a pre-postulancy for boys of sixteen and over, in Akron, Ohio; nobody is more surprised than the Carmelites at the quotas that have been keeping their Monastery filled to its capacity of a comfortable ten. And yet, less than one hour by car from the Carmelites, is the American foundation of a European community whose beginnings in Italy go back only to 1914; their 300 priests have been matched by 300 Brothers; the American side of the development has produced hardly half a dozen Broth-

ers in twenty years, an indication that certain European vocational pictures are unique.

Various groups of Franciscans are having unusual success — none more marked than the foundation near Kenosha, Wisconsin, where Fr. Dominic has instituted nocturnal adoration, grafted on Franciscan spirituality and tradition. The Dominicans in Chicago, too, have been elated, not only by the large supply of choir-novices but at the unexpected flow of future Dominican Brothers. Father Norton, a fellow internee in the Philippines, confesses that he cannot understand the influx. After all, who can?

The Maryknoll Brotherhood

There are other communities meeting with good fortune in swelling the ranks of their coadjutors. Maryknoll, with twenty-one the minimum age, has been receiving an average of twenty postulants for the past four years; these are mostly GI's in the twenty and thirty-year brackets; we've had Marines from Iwo, commissioned men, the inevitable Navy boys, and our share of infantrymen. I am one of those inclined to believe that the war uprooted so many men and gave them a second start in life; that a new chance has been grasped. It is not a case of GI's seeing blood and sweat and tears, since our proportion of battle-scarred veterans is about that of men who saw action as against the vaster numbers who did not. Yet even those behind the lines, in so many instances, saw mission countries and that was frequently the difference. The Trappists in all their monasteries have been attracting large numbers of Brothers, so many GI's, and their waiting lists should produce a continued volume of vocations in the years ahead.

It is true that many communities are still desperately short of Brothers; efforts to secure recruits have not always been blessed with success. I am interested not only in the groups that have an encouraging influx, but in those whose programs to encourage volunteers have not caught on. There are excellent orders that would give their proverbial right arms for Brothers, but the door bells do not ring, the applications are not filled in or even sent for. It is too bad.

Keeping and Improving Candidates

Retaining the aspirants is more important, in a sense, than bringing them in. One expert recruiter told me that you multiply your vocations by the intelligent men you have on the road. In recruiting for first-high, that may be true; I do not think that it always holds for the mixed communities who prefer to accept their aspirants after sixteen years of age. One prominent religious wrote that since his community began doing something for their Brothers, vocations have been on the increase.

It may be popular and effective to set up separate novitiates

for the Brothers in the mixed groups. Where there are enough candidates this probably carries a good recommendation. Opinions vary as to essential minimums, but I wouldn't favor starting a one-year novitiate with less than a dozen candidates; it is evident that one-third will likely drop out, which leaves the surviving lot too small, unless postulants and some in temporary vows strengthen the community for certain common exercises.

It is the experience of Maryknoll that our separate Brothers' novitiate has been well worth while. The instructions are beamed to Brothers; there is no apologizing to a minority of Brothers while the director talks, with enough Latin expressions, to the students. The Auxiliaries certainly feel more at home with an all-Brother cast. It is their novitiate and one senses that they feel that way about it. They should.

My experience is that one half of the lads like things mechanical — some being well seasoned upon arrival. Clerical work, maybe some cooking or routine upkeep for the second half. Nursing has its advantages but also its disadvantages — I mean, in mixed communities of priests and Brothers.

Some months ago, a young provincial in charge of many Brothers remarked that the trades plied by the European confrères, tailoring, for example, were not popular with his younger American hopefuls. I know of another superior who hesitates to put American Brothers into kitchen work, because chefs normally remain only six months, as indicated in employment agencies; is it the monotony of kitchen work, the confinement? Brothers face the same fundamental problem, and while heroic souls will persevere, the testing of the spirit can be rather severe.

They Must Be Made Christlike

It is evident that congenial work, considerate companions, and comfortable quarters can never be the final answer to the question: "How improve the Brothers?" Fundamentally it is deeper than a daily recitation of the Office, whether it be the 150 Ave's, the excellent Benedictine Office in English, or even the Office of the Blessed Mother or maybe two of these combined. Meditations, spiritual readings, acquaintance with the Scriptures are all valuable. Separate novitiates, also, have their importance.

But there is much wisdom in the observation of the Trappist who had worked with Brothers and whose experience strikes me as invaluable: "Be very strict; do not give many concessions, but give the Brothers a strong love of God." In improving the lot of the holy Brothers, the Trappist was aiming at essentials. It is easy enough to fool ourselves and others when we watch menus, defend the brethren against others, try to be interesting and fair and kind and approachable; it is like the hero

who leaped on his horse and rode away in all directions.

Our job is to make the Brothers Christlike and the Trappist recipe will likely do immense good, if not for the Brothers, for the Father who is in charge. The Trappists are probably the only community not complaining of shortage of Brothers; their needs are for buildings and in this unique situation it may pass unnoticed that the holy Brothers in those powerhouses of silence outnumber the good Fathers just two to one. . .

A conclusion among conclusions makes for thoughts on the Providence of God. In the past twenty-five years, those of us personally interested in the Orient, for example, have seen the most unexpected political and religious developments take place; to have suggested many of these as even possibilities in 1925 would have marked a man as an intellectual and historical impostor. Today, 1950, history has simply marched on.

The wave of enthusiasm sweeping over the States for Trappist literature and application blanks is another evidence of God's interest in even such a world as the 1950 Holy Year reveals. The emphasis is for hidden lives, sacrificial years, nights and days. Prayer and fasting are not only the theme of the monks of silence but something of this philosophy has captivated many others; such a spirit is overflowing into the Brothers' houses of training. Will the increase in vocations continue? Not only do I personally hope so, but the evidence of many communities makes me more than hopeful for further increases among followers of the hidden life of St. Joseph.

Quite Catholic

London, Nov. 18. — Rev. George Ernest Ingle, principal chaplain of the British Control Commission in Germany, has been appointed Anglican Suffragan Bishop of Fulham, it was announced last night.

His diocese extends over 800,000 square miles, including a large area of Russia. It stretches from Bordeaux to Moscow and north to Iceland and Finland, embracing 26 countries.—**Reuters.**

Ain't No Heaven

A tipsy-soap-box orator who had reached the argumentative stage sat down next to a clergyman in a street car. Wishing to start something, he drawled: "I ain't goin' to heaven; there ain't no heaven."

No answer.

"I say there ain't no heaven; I ain't goin' to heaven," he shouted. The clergyman replied quietly, "Well, go to hell then; but be quiet about it."—**Lake Short Visitor.**

The Church and the Jew

A long record of friendliness

Lon Francis

NON-CATHOLICS would hardly expect the Bishops of Spain to denounce Nazism, since, during the Civil War, the Church was charged with encouraging Nazism as an antidote to Communism. Of course, this was not true. Because of their intense hatred for Communism Hitler and Mussolini assisted the so-called rebels during the Civil War. In those days the Church was preoccupied with lamenting the destruction of her century-old churches and the killing of thousands of her clergy.

But in April, 1942, the *Tablet*, of London, published a remarkable Pastoral Letter, issued by Bishop Fidel Garcia y Martinez, Bishop of Calahorra, in the Province of Burgos. In this letter Nazism is denounced as no less serious an evil than Communism, and the faithful were warned against the translation of Alfred Rosenberg's book *Der Mythus des 20 Jahrhunderts*, which expounds the Nazi doctrine of race and blood.

If Franco has seemingly been pro-Nazi it is because of his experience with Communism, which he hates more. Soviet Russia, during the late Civil War in Spain, gave far greater aid to the "Loyalists" than Germany and Italy gave to the "Rebels."

Although the government of Portugal has been more successful than any other government of Europe in recent years, and its citizenry happier and better united than they have been for decades, Cardinal Cerejeria, of Lisbon, in the summer of 1942, expressed his belief that the Catholics of Portugal should not oppose democratic ideas "because Christianity was their mother, and because we have what is called a Christian Democracy."

Portugal had a very bad dose of false democracy in 1911, which was introduced under a reign of terror by organizations, forces and individuals who labored intensely to destroy religion in that country.

It must not be overlooked that, if in Latin countries, the people generally are not enthusiastic over "Democracy" while political leaders agitate for it, democracy has been identified by the people with Socialism, or Communism, or anti-clericalism. In fact most of these countries have had a taste of such democracy and the reaction against enemies of religion naturally took the form of opposition to the continuance of that sort of democracy.

Sweden

The Catholic population of Sweden is small, but from Stock-

holm came this news item recently:

Prayers for the persecuted Jews in Europe and for all oppressed people were offered in Sweden's Catholic churches, where the assembled faithful also offered supplications for a speedy end to the war and for the establishment of a just and lasting peace. Commenting on the nation-wide day of prayer, Bishop Johannes Mueller, Vicar Apostolic of Sweden, said: "I tremble for the judgment hanging over the heads of national leaders who continue, in their conceit and severity, to trespass against a world order built by the Lord on the laws of liberty, man's individual worth, justice, and faithfulness—a world order that leads to perfection only through fulfillment of the Ten Commandments and by setting Christ's words on the love of fellow men above all else."

Poland

Before its recent destruction by both Hitler and Stalin, Poland contained the largest percentage of Jews of any nation in the world. Fully ten per cent of its nearly 35,000,000 people were Jews. They got along exceedingly well until after World War One, when the New Order of Bolshevism, just established in Russia, invaded Poland, and a large proportion of the Jewish population gave encouragement to it. The Jews were then opposed, *not as Jews,* but as hindrances to the kind of social reconstruction which that nation, as a whole, desired.

Poland's proximity to Russia and its desire to keep Communism in the home of its birth, account principally for its aggressive measures against suspects.

On September 2, 1920, the State Department of Washington made public a letter addressed by the Polish Government to State Secretary Colby, which read, in part, as follows:

"I have great pleasure in assuring you, in the name of the Polish Government, that we share the feelings of sympathy for the Russian people as manifested by the American Government. This war, which was forced upon us by the attack made on Polish cities, is a defensive war, and is waged against Bolshevism and not against the Russian people.

"The most prominent leaders of the Russian nation, heading the true Russian democratic movement, see in the success of the Polish war-endeavors the national Russian interest. They acknowledge them as a very important factor in the emancipation of the Russian nation from Bolshevist oppression, which for two and a half years has been destroying the moral and material strength of Russia.

"And indeed, in this struggle with the Soviet Government, whose armies are still devastating Polish territories, the Polish Government has always been

guided only by its duty to defend the independence and territorial integrity of Poland and guard Europe against the Bolshevist wave."

A news item from Warsaw, dated February 14, 1920, brought the information that:

"The Catholic Hierarchy and clergy in Poland have been most active in efforts to prevent anti-Semitic violence. Thanks to the firm stand of the clergy, the Christian population has entertained no idea of revenge or reprisals."

The news report continues:

"The boycott of the Jews in this country is not really of a political or racial character, but has been brought about almost exclusively by economic conditions. . . . The situation has been aggravated by the clannishness of the Jews, who have confined themselves to their ghettos and have been separated from the country about them by a will of their own customs and ethics."

According to the New York *Times* of January 9, 1938, Dr. Berhard Kahn, a European Director of the American Jewish Joint Distribution Committee, is quoted as saying:

"It is a matter for encouragement that many outstanding personalities and some political parties in Poland are courageously raising their voices against the inhuman treatment of the Jews and the poisonous atmosphere of anti-Semitism."

The following news item appeared in the New York *Times*, November 7, 1937:

"More than 3,000,000 Jews in Poland are 'standing their ground' despite pogroms and economic warfare against them by anti-Semitic minorities, according to a report to the American Jewish Joint Distribution Committee based on a three-month survey in Poland by Alexander Kann, a vice chairman."

The report asserts that anti-Semitic agitators in Poland consist of "the sons of large landowners, industrialists, the bankrupt nobility and bureaucracy."

Discussing recent pogroms, the report says:

"The outbursts of savagery do not come from the mass of the Polish people. Seventy per cent or more of the Polish people are peasants and they do not participate in these bloody orgies."

The report declares that the "main line of Jewish economic defense" is furnished by free loan institutions, for which the American Jewish Joint Distribution Committee has appropriated $1,000,000 since 1926. The report adds that Jewish residents of Poland are maintaining themselves in new occupations.

For what it is worth we submit what Bronislaus Gliva, President of the Pulaski Society in the United States, has to say about the case of the Jews in Poland. He believes that many American papers color considerably the truth about the treatment of Jews in Poland. He be-

lieves that the basic difficulty lay in the failure of the generality of Jews to become assimilated into the Polish national life, despite the fact that they were represented in the universities, in the professions, and in business out of all proportion to their numbers—only ten percent of the population being Jewish. He points out that they were permitted to have their own schools, to publish their own papers in Yiddish, to have their own "Jewish Block" in Parliament. He declares that Jews were granted absolute freedom of worship and that their Rabbis were supported in part by the government. He says that in Polish Universities there was one Jew for every three Polish students, and in professorships the proportion of Jews was larger.

He notes that while 65 per cent of the total population is engaged in agriculture, only five per cent of the Jewish population was rural, and in cities in the west of Poland they constituted from 30 to 70 per cent of the people.

Although the Jews were subjected to persecution in Poland not long ago, even Mr. Valentin credits Poland with a great friendliness in the past, and observes that when a pogrom under Russian leadership was announced in Warsaw on May 3, 1832, "it occasioned angry protests from the Polish national leaders and from the Catholic Archbishop."

Whatever opposition to the Jews obtained in Poland, either before or after the World War, Valentin admits, was due "to the Pole's patriotic duty to assist in the colonizing of commerce, which was still largely in Jewish hands," and "to the fact that a part of the younger generation of Polish Jews had been forced into Communism."

In his work *Anti-Semitism*, Hugo Valentin, on frequent occasions, either explicitly or by implication credits most Catholic countries and Catholic prelates with friendliness towards the Jews, and notes that the Jews have been persecuted and hard-pressed especially in the non-Catholic countries of Russia, Roumania, and Germany.

Long before Hitler's time, according to Valentin, the Jews fared worse in the Protestant parts of Germany and "the Catholic Church . . . sided against the movement, and to a certain extent took the Jews under its protection."

Canada

When the Government of Quebec, Canada, took action against the Communist Party many American newspapers immediately called Quebec "Fascist." The Government did no more than many of the states of our Union did when they forbade the Communists to have a separate election ballot.

Rabbi Stern, of Montreal, came to the defense of Canada

when a Jewish college monthly, published in the United States, condemned the people of the Province of Quebec as being unfriendly to the Jews. The Rabbi responded:

"After a decade of service in this Province, I find that we Jews have a host of friends in the Catholic community who are heroically fighting the evils of prejudice and the poisonous propaganda of Nazi Jew-baiting at present infesting the Province. Some of my noblest friends are Roman Catholic laymen, and some of my devoted co-workers in bettering understanding are leaders of the Church."

South America

South American countries have been accused by anti-Catholic organs of being pro-Axis in sympathy, and the hidden purpose of the charge was to strengthen already existing prejudices against the Catholic religion. If there has been any marked anti-North American or pro-Axis sentiment in South America it is not due to the Catholic Church in any sense whatsoever. It would be due entirely to commercial grievances, to Protestant missionary activities which are usually heralded as "needed for the enlightenment of the populace," and to secret organizations taking instructions from their brethren in the United States.

In Argentine, which has not yet joined the United Nations, Catholic leaders, according to the New York *Post*, August 22, 1942, were prepared to join a movement for the creation of a United Catholic Front, designed to band together the faithful of all Latin America in a spiritual legion against the totalitarian menace.

According to a dispatch from Buenos Aires to the New York *Post:*

"The originator of the front is Eduardo Frei Montalva, a Chilean, who has arrived here to exchange views with leading Argentine Catholics. Montalva told me before leaving for Brazil that the idea was 'enthusiastically received' by Argentine Catholics. The same atmosphere, he added, exists in Chile, Uruguay, Paraguay and Bolivia."

When Brazil was brought into the war on the side of the United Nations, Cardinal Leme, Archbishop of Rio de Janeiro, sent a letter to President Vargas, on September 29, 1942, assuring him of the solidarity of the Catholic people, and placed the total responsibility for war on the aggressors.

The editor of the Brazilian paper *Diaria de Minha* pointed out that Nazism could never be reconciled with Catholic philosophy—the philosophy of most of the Brazilian people. He wrote:

"If there is one thing which Brazil will never be able to understand it is Nazism. Anything is possible except the reconciliation of this totalitarian creed with our beliefs, the very essence of things Brazilian.

"For a Brazilian to recognize Nazism as something admissible —we will not say to praise or imitate it—is tantamount to spiritual suicide, because there is nothing more inimical to human personality than this anti-Christian invention."

In December, 1942, the entire Argentine Episcopate, comprising twenty-two members, in a joint Pastoral condemned "totalitarianism in all its forms" because it despoils man of the essential gift of individual freedom.

"He Has Not a Halfpenny to Bless Himself With"

To bless onself is to make the sign of the cross, and the saying refers to the old pious custom of a person's doing this with the first piece of money he had received that day. The recipient crossed himself with the coin, before putting it into his pocket. To give some idea as to how very poor a certain man might be, it was enough to say that he did not possess a halfpenny with which he could cross himself. After the change in religion, this custom was given up, and the recipient spat upon the coin before putting it into his pocket, and generally said that he did this for luck.

"To Laugh Up One's Sleeve"

This expression has probably a monastic origin. The large choir dress, worn over the religious habit, has voluminous sleeves. When some episode occurred in the monastic choir, such as a ridiculous mistake made by a novice when reading something, or an absurd blunder when some simple act had to be done, the large sleeves covering the hands made a convenient place in which to bury a laughing face. As the covering of the face in this way was often adopted in private prayer with the object of shutting out distractions, it was not alway easy for an onlooker to say for what purpose the sleeve was being used. Hence "to laugh up one's sleeve" became a handy metaphor to describe a laugh that was to be of a quiet, unobtrusive nature.—**Contributed.**

The man who knows nothing of the novitiate of patience—who has passed through life without the chastening discipline of bodily pain—has missed one of the best parts of existence. To suffer is one of the noblest prerogatives of human nature. Without suffering, life would be robbed of half its zest, and the thought of death would drive us to despair.—**My Unknown Chum.**

A Pound of Prevention

Forestalling bad marriages

F. C. Falque

A NEW approach to the sickness of society resulting from the failure of many marriages was made in recent years by means of a project that has already surprised its initiators with a success beyond their first hopes for it. The Most Rev. Peter W. Bartholome, Coadjutor Bishop of St. Cloud, Minnesota, and Episcopal Chairman of the National Catholic Family Life Bureau, conceived of extending the pastoral influence as it can be exerted in the direction of preventing unhappy marriages.

A pastor deals with individual marriages usually when they are about to occur. If this priestly instruction and counsel could be organized on a social scale and brought to bear on all or almost all the marriages that are prospective in a given area, it could be made much more effective.

The Bishop realized that whatever ails modern marriage must be cured by application of something springing from that other social sacrament, Holy Orders. This is the very nature of Christ's dispensation of sacramental grace. His problem then was to organize priests and laymen into institutes that would furnish pre-marital instruction, priestly instruction, and counsel, much more thoroughly than it can be furnished by an individual priest in the care of souls and to a larger number of marriages. He decided to try the project in the diocesan city of St. Cloud.

How would so heterogeneous a group as all those contemplating marriage be reached and assembled? How would they respond? This had to be something like an experiment in preventive medicine, and it had all the apparent obstacles and more, that a projected mass inoculation might have. The Bishop first selected the content of the marriage course, settling on one designed as a pre-marital course at the University of Ottawa. He then assigned a picked number of priests to conduct it under one appointed as supervisor.

An invitation was extended by announcement in the local churches and by means of the diocesan newspaper with the result that instead of about thirty couples enrolling as had been anticipated, one hundred fifty couples—five times that many—signed up for the course! The priestly instruction was supplemented by physicians, lawyers, economists, and lay people who handled topics particular to their fields as these affect marriage.

Father Falque is pastor of Sacred Heart Church, Staples, Minnesota.

The sessions were then held twice weekly for eight weeks. That was during Lent in 1948.

Preventing Bad Marriages

It must be kept in mind that the course was distinctively a pre-marriage course, one designed to prevent what are commonly called, because they commonly occur, bad marriages. Only couples engaged or contemplating marriage within a year or so could enroll and they were required to enroll as couples. The lectures were then held separately for the men and for the women, the same course being given to both groups. Unlike many forms of adult study, nothing was left to chance. Everyone got down to definite matter, studied as for classes in a college, wrote answers to carefully prepared tests, even received gradings. A certificate of completion was prepared for those who made the full course successfully, with the result that interest never waned, and genuine progress could be appraised.

One can gauge the benefits of such a course, if we summarize the matter that was covered by it. Topics like *The Ideal Husband, The Ideal Wife, Love and Happiness, Courtship and Engagement, Masculine and Feminine Psychology, Economic Preparation for Marriage, Canon and Civil Law and Marriage, The Rite of the Sacrament, General Hygiene and Sex Hygiene, What is Allowed and What is Forbidden in Marriage, The First Months of Marriage,* to mention but the general headings, were thoroughly presented and discussed in periods following the presentations. A more rounded treatment can scarcely be imagined.

Unprecedented Interest

Results were most encouraging. Interest on the part of those attending the institute was such that the instructors, most of them experienced teachers, declared they had never encountered the like. This may have been because the learners, mostly engaged couples contemplating marriage within the year, were in deadly earnest, a predisposition provided in the nature of the set-up. This attested to the soundness of the project.

Was there ever a field riper for harvest? Repeatedly both boys and girls would express their evaluation of the instruction by saying: "I never knew what it was all about until I got this or that point straight." It may be that this revelation to the clergy was in itself most valuable, because they too had frequently to comment, "I didn't realize how the sacred ideals and concepts we have of marriage were so little known and appreciated by so many who are on the point of getting married." Preventing the tragedy of ignorance in so vital a matter cannot but be the first step in the preventive cure to be applied to marriage and morals as a whole.

After the success of the pro-

ject the first year in St. Cloud, it was decided to conduct the course annually in other parts of the diocese as well. In 1949, the same course was simultaneously conducted in nine other centers of the diocese. More than 400 couples attended the classes. In Lent of 1950 the course was conducted in eleven centers. Almost 450 couples successfully completed the course.

Some Marriages Called Off

Imagine the wonderful results that should be reaped over a period of years. No greater good can come to society than the prevention of defective marriages. By means of such institutes prospective marriages are screened and qualities that would make for failure become apparent. One of the results of the St. Cloud course each year is that several couples decide to call off their engagements after they have attended a number of the sessions. Deliberation, serious thought beforehand, intelligent awareness of the obligations of marriage, an understanding of the Christian meaning of the union of husband and wife, a clear grasp of the nature of modern abuses of marriage and their bearing on happiness in this life and in eternity, are safeguards that anyone will have to admit would go farther in preventing unfortunate unions than anything we might name.

But some will say, "Have not priests as pastors and Catholic educators always been eager to instruct and counsel in these matters?" Yes, but the pastor gets couples intending marriage at an awful disadvantage. Usually the instructions have to be hurried, there being little time for them. Immediately before marriage a couple is apt to be so engrossed in the wedding plans, themselves, and each other, as to make true appraisal and learning discouragingly impossible. What experienced pastor will not all too readily admit this? The pre-marital institute has the advantage of getting the couples interested before they become so distracted, and long enough in advance usually, that their sense of application and judgment are in a more normal state.

Forestalls Hasty Decisions

Perhaps the greatest merits of the plan are that it prevents hasty and adventurous decisions long enough in advance of outright determination to marry, preventing heartbreak and tragedy when it can be done easily, and that it proceeds like pastoral advice and instruction from the fountainhead of Holy Orders, the zeal and theological expertness of priests. In this it differs from study clubs about marriage and round-tables in which laymen lack such direction. It is also highly superior in method, proceeding as it does with thoroughness and covering the subject in an orderly completeness. It embraces only the unmarried, thus exerting its influence in a preventive manner, the admitted-

ly great need as regards marriage today.

It rests on the diocesan and parochial organization of the Church and is thus more effective than efforts made along other lines of organization which cannot reach those who may need it most. Carried out on a national scale, it would accomplish more for the social enlightenment and betterment of our Catholic people than any plan yet tried. It is safe, because it is solidly attuned to the mind of the Church and represents no novelty in procedure. It is an extension of the priestly office by organization to make it more effective and applicable to more persons at a time when it can be of most benefit to them.

It will accomplish its task quietly, wherever it is seriously attempted, just as preventive measures in medicine achieve their effect quietly but none the less marvelously when they are applied. And our world is sick today, suffering from numerous social disorders known to stem from one basic disorder, the perversion of marriage and the decadence of family life.

Completion Test

Correcting exams is not always a dull and monotonous affair. Take a glance at this scene. Religion exams. Sister Mary Dorine's sudden laugh stopped the red pencils for a minute.

"Listen to this one!"

One of the completion statements read: "I am the vine, you are the . . ." Sixth-grade Jerry had been logical but hardly scriptural when he had written: "I am the vine, you are the berries."—The Little Missionary.

Prayer for Priests

Divine Savior Jesus Christ, Thou art the Good Shepherd Who gives His life for His sheep. Oh, be in a very special way the Good Shepherd of those poor lost priests who are also appointed by Thee to be leaders of Thy people, but who have broken the oath of their holy ordination and have become unfaithful to their exalted calling. Bestow upon these poorest of the poor the very fulness of that pastoral solicitude with which Thou dost so faithfully seek the sheep that are lost! Touch their hearts with that irresistible ray of grace which emanates from Thine all-merciful love! Enlighten their minds and strengthen their wills, that they may turn away from all sin and error and come back to Thy holy altar and to Thy people.—Amen.

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

WHEN a pastor is transferred and even at the end of the canonical process for transfer, he refuses to take the new parish, is he ipso-facto the pastor anyhow by Canon 2167?

Removal of pastors (amotio) is for a grave cause in the parish now possessed (CC. 2147-61). Transfer (translatio) implies that the pastor is doing satisfactorily but the local Ordinary thinks that he is needed in another parish for special reasons (CC. 2162-67). There are two opinions on the point raised in the question. The better teaching is that he is not the pastor of the new parish by the mere precept of the Ordinary when he is still unwilling. A benefice cannot be validly conferred on an unwilling cleric who does not expressly accept it (C. 1436). Noval (De Processibus II, n. 617) holds that the Ordinary should provide for the unwilling cleric in some other way. Even when the priest finally agrees to accept the second parish, there should be a formal ceremony of installation, unless the Ordinary for a just cause expressly dispenses from this in writing (C. 1444). The precept given him to repair to the new parish is not equivalent to taking possession (Galvin, *The Administrative Transfer of Pastors* [C.U., 1946] pp. 228-238).

How is it that the sentence is not invalid if, e.g., a Catholic is the culpable and direct cause of the nullity of the marriage and was admitted as plaintiff contrary to law?

One who is admitted contrary to C. 1971 does not lose his capacity of standing in court *(personam standi in judicio)*, and the sentence is not invalid according to C. 1892, n. 2 (C. of Interp. Jan 4, 1946). This conclusion was not always understood even by the Rota. The reason for the decision is that a baptized person retains by his baptism his fundamental capacity of standing in court, but he cannot lawfully exercise this right at times. Juridical personality (C. 87) and the right to be plaintiff are two different concepts. Unbaptized persons have no juridical personality in the Church. They have neither the rights nor the duties of Catholics.

I heard that a question was decided by Rome recently in which the case began as an instance of the Pauline Privilege and ended as a "Montana Case." How is this explained?

You probably refer to a case reported in *The Jurist*, April, 1950, p. 215. The couple, Clara and Ralph, were both unbaptized. They married (1932) and were divorced (1934). They were re-

conciled (1936) and later separated again (1938). Clara then attempted marriage with Edward, unbaptized (1940), who died two years later. Clara then contracted civilly with James, a baptized non-Catholic. In 1948 Clara joined the Catholic Church. Could the latter marriage be convalidated?

The Holy Office decided that if it was certain that Clara and Ralph were certainly unbaptized, the Ordinary could apply the Pauline Privilege. The Bishop was given the faculty to dispense from the interpellations and also to dispense from the impediment of mixed religions or of disparity of cult *ad cautelam*, in order to validate the new marriage of Clara and James. By common law the convert in a Pauline case should marry only a Catholic (C. 1123) but the Holy See can, of course, dispense from this requirement. The Holy Office used this power in this case. The Bishop has not this faculty by common law. It added that if there were special difficulties in proving the facts, the special process prescribed for the dissolution of a marriage in favor of the faith could be used, i.e., a special method of careful investigation would be employed. The above marriage was not, and could not be a Montana Case, since in this we always deal with a married couple one of whom is a baptized heretic and the other certainly unbaptized and the marriage took place since May 19, 1918 (Code). Clara and Ralph were both unbaptized, and it was a valid natural contract, and hence her marriage to Edward and to James was null because of ligamen. The Clara-Ralph marriage could be dissolved only by the valid use of the Pauline Privilege.

If the groom belongs in diocese A and the bride in diocese B, how are the proofs to be obtained?

The pastor of the groom secures all the proofs for the man and then sends the documents to his own chancery for the Nihil Obstat. That chancery then sends these same documents to the pastor of the bride, since, as a rule, it is he who is to assist at the wedding unless there is a just cause for celebrating the marriage outside his parish (C. 1097, sec. 2). The cause need not be grave. The pastor of the bride collects all the necessary proofs of freedom for her and sends them to his chancery for the Nihil Obstat. The chancery then returns the documents to the pastor who files them (as is the practice in some dioceses) in his archives. They may be needed in case there is a claim that the marriage was null because, e.g. of a condition *contra substantiam* placed by one of the parties. The documents will show that both swore that no such condition was placed and hence the claim will not be sustained. When the parties belong to two dioceses, the S. Congregation of

the Sacraments commands that the Nihil Obstat of both chanceries be obtained. When they belong to two different parishes of the same diocese, it recommends that this be done (S.C. Sacr., June 29, 1941).

When a child is baptized lawfully in some place outside the domicile of its parents, must two records of the baptism be made, one in the parish in which it was baptized and another in the parish of the parents? Which is the "Master Record"?

By C. 738, sec. 2, when the child is born outside the parish of the parents and it *cannot easily and without delay* be brought to the home parish for solemn baptism, any Catholic pastor may baptize it. Generally baptism will be in the parish within whose boundaries the hospital is located. The pastor should make a record of the baptism according to C. 777 and notify the pastor of the parents of the fact of baptism (C. 778). It would seem from C. 778 that there is to be only one record.

But the Instruction of the S. C. of the Sacr., June 29, 1941 (no. 11), prescribes that when a child is baptized outside the parish of origin, a record is to be made not only in the parish in which the child was baptized but also in the "books of the parish of origin." Some authors understand the words "in the books of the parish of origin" to refer to the "liber status animarum."

Others say that the record should be made in the regular Baptismal Book of the parish of the parents. "Whatever may be the correct view," says Canon Mahoney, "it is certain that the law requiring supplementary entries in the baptismal register (e.g., marriage, solemn vow, sacred orders, etc., C. 470) refers to one register only—the Register of the *place of baptism*" (Marriage Preliminaries, pp. 81-82). This is the only "Master Register," and when a record of baptism is requested of the pastor of the domicile, he should contact the pastor of the church where baptism was conferred and the latter should issue the certificate. The Instruction of 1941 does not change the Code law, which demands that subsequent entries of marriage, vows, etc., be made in the register of the church of baptism.

The Wrong End

Brantford, Ont.—The prehistoric "skull" found by Rev. Andrew Maracle on the Six Nations Indian Reservation near here has been identified by an expert as the back end of a cow. Mr. Maurice for hours perused books trying to find out what kind of an animal had such a "skull" but it seems that he was looking at the wrong end.

Sermon Suggestions

For the month of August ✠ *J. F. Noll, D.D.*

Catholic Education

August 6, 1950

AS soon as you were adopted by God as His child through Baptism it became the obligation of your Church, as well as your parents, to do all in their power to have you reared as a child of God.

Your Church's first duty was to provide a school of Christ, wherein you could learn much about God, receive explanations of the laws by which you must regulate your life, and guidance along spiritual lines—for a child of God must live like a child of God.

(1) The first duty of every person on earth is to "love God with his whole heart, with his whole soul, with his whole mind, and with all his strength," but one cannot love God or even human beings, except in a general way, without knowing them. If God were only an abstraction, or even if He were a powerful Being, but infinitely separated from us by time and space, He could not be truly loved by us. We must know Him not only as our Creator, but as our Redeemer, as our Emmanuel, as a Lover of us to the degree that He longs to be personally united with us both here on earth and hereafter.

If He has stipulated definite terms for our salvation we must know what they are; if He has instituted divine helps towards the easier realization of our eternal destiny we must be instructed in them and use them. Hence it is the duty of the Church to found Christian schools.

Jesus Himself said: "This is eternal life, that they may know Thee, O God, and Whom Thou has sent, Jesus Christ." Therefore, we must learn to know all we can learn about God, we must have very accurate knowledge about Christ, our Redeemer, about His Church, and all that it teaches.

But none of these things are taught in the public school, whose character is purely secular. The training it gives can be helpful to people only in a material way and for this world.

(2) I told you what the Church's duty is in relation to the education of every child incorporated into her membership by Baptism. Now how about the obligation of parents?

If a Catholic school is available every parent is obligated in conscience to send the child to that school even if it be less convenient than to send it to the public school.

Think about the sacrifices made by the Sisters and Brothers who teach in our schools. They leave home to consecrate their entire lives to the task of "instructing youth unto justice," and of guiding and directing them along the

path of virtue which, of course, makes for good character.

Where a parochial school is not possible because of the fewness of Catholics in any given community, parents are bound themselves to add the little Catechism to the studies of the child, to teach this Catechism themselves, as far as they are competent, and to send their children, no matter how great the difficulty, to whatever instruction classes the pastor provides for them. Even when they receive this instruction they still lack the advantages of children in parochial schools, where the atmosphere is religious and Christian, and where they participate in common prayers, learn better how to take part in the Mass, where they are better prepared for first holy Communion and Confirmation, where they are stimulated by the example of the religious minded.

In places where there is no parochial school parents themselves usually are poorly instructed in their faith, are too mechanical in Catholic practices, and hence do not make much of a contribution to the Catholic life of the child by their own example. Such parents have an obligation of not only receiving into their homes, but of reading regularly the instructive articles in the Catholic paper. They should have good Catholic books in the home.

So important do good Catholic parents regard the Catholic school to be that they will not live in a community which lacks such a school unless it can not possibly be helped. They are not narrow; they are not hostile to the public school, but realize the necessity of religion in education, which is not procurable in the public school. They know that it is a thousand times more important to have their children conditioned for eternal life than for their brief life here; that it is much more important for the child, and later the man or woman, to be good and virtuous than merely to possess knowledge; and they know that the parish school is not inferior to the public in any way in the teaching of things which make for success in this world.

(3) Religious schools are not an innovation. Even in this country the religious school existed long before the public school did. Washington and Adams and Jefferson and all the Presidents for the next sixty years, including Abraham Lincoln, received their education in private schools. Neither of the two President Roosevelts ever attended the public school.

In most countries where there are only two predominant religions, such as the Catholic and Orthodox, or the Catholic and Lutheran, the state supports religious schools as well as others. In the American colonies, where Episcopalians or Congregationalists, or Baptists, or Catholics predominated, all schools were religious schools and were conducted under the auspices of the Church to whom the majority of the population belonged. But later, when over a century ago, children attending any given school were divided among twenty different religious denominations, it became impossible to continue the teaching of a definite form of religion. Practically all Protestant churches except the Lutheran discontinued p r i v a t e schools, but the Catholic Church did not because she could not do so and be loyal to Christ Who invited "the little children to come unto

Him," Who ordered His Church "to teach the nations."

For a thousand years the Catholic Church was the only promoter of schools. The Benedictine Order has been teaching schools and colleges for fourteen centuries; and many other Religious Orders of Men and Women were founded for the one purpose of teaching in "schools of Christ."

If most non-Catholics send their children to public schools today, it is because others are not available. Surveys have shown that four-fifths of the American people actually believe that religion belongs in the school life of the child.

Conclusion: Catholics take their schools for granted, not realizing that the erection of a school and its support calls for more money than the erection and the support of the parish church. Parents should be deeply grateful to the Church for dividing with them the responsibility of instructing and bringing their children up in the fear and love of God.

Heaven—I

August 13, 1950

Man born of woman, living for a short time, is filled with many miseries.—Job. XIV, 1.

At all times, and particularly in these days of gloom, the Church wants her people to "lift up their hearts" and to be encouraged because religion has thousands of things with which to cheer them.

It is needless to prove to you that we are children of an infinitely loving God, Who could find no pleasure in afflicting us on earth except to prepare us for something better than this world has to offer. It is also needless to prove to you that the generality of people have no Heaven on earth. All you need to do is to look around and convince yourselves.

(1) If our faith were an active one there would be no need for instructions or sermons dealing with the subject of Heaven, because everyone would, prompted by utter selfishness, eagerly seek all information possible on that subject. If our faith were an active one, Heaven's happiness and glory would be frequently in our thoughts, the subject of our conversation among friends, and musing on the same would be a most pleasant pastime. One's heart is always where one's treasure is. The rich man's heart is on his investments; the politician's on the office he covets; the pleasure-seeker's on the good time for which he is planning. The man of faith visualizes the everlasting prize and struggles to win it.

We are all candidates for heavenly riches, and heavenly honors, and heavenly pleasures; and it is in our power to have all good things "in the land of the living," but Heaven is a prize to be won. It cannot be won if it be habitually out of our sight and our thoughts. We cannot have Heaven after this life if we be bent on having it here.

(2) Others may question the reality of faith's teaching concerning Heaven, but not so Catholics. They would not be Cath-

olics at all if they questioned it. Whenever you recite the Apostles' Creed you profess belief in the resurrection of the body and life everlasting. But there should be consistency between the belief and practice of Catholics. They should devote the whole time of their lives here towards the winning of a high place in Heaven. In all that they do they should be prompted by considerations of their eternal interests. Our Savior Himself suggested the principle which should actuate them when He declared: "The children of this world are wiser in their generation than the children of light." He meant to say that those who believe that they were created for this world wisely devote all their energy to prepare happiness for themselves here. By the same token those who believe that they are mere pilgrims here prepare happiness for themselves in the world to come.

Life in Heaven is everlasting, while here it is of short duration. St. James compares life on earth to a vapor which soon vanishes; David to a spider's web, which the least disturbance may break; Job says of it: "Man lives but a short time, and is filled with many miseries." Every dying person, no matter how aged, would confirm these characterizations while lamenting his folly for not making each moment of life count for eternity, and condemning as worthless everything for which most people live.

(3) The Catholic Church's teaching concerning the nature of Heaven's happiness is very clear and definite, and therefore her people have greater reason to be enthused over it and to work for it than other people.

The Church teaches that those who reach Heaven will be free from every possible affliction or suffering; that they will enjoy the society of the best persons who lived here on earth and even the company of the nine choirs of angels; that they will see God as He is, and therefore know Him intimately, love Him intensely and actually possess Him, the source of infinite joy and bliss. We shall consider some of these attractions of Heaven in future instructions and reflections.

Conclusion: The Church teaches that the extent of our reward in Heaven will depend on the extent and intensity of our service to God in this world. Constant attention to the "one thing necessary" to make us happy everlastingly will likely win for us a far larger measure of Heavenly bliss.

Heaven—II

August 20, 1950

Seek ye, therefore, first the Kingdom of God and His justice.—Matt. VI, 33.

We have all experienced the futility of looking for Heaven here on earth. We have seen millionaires lose their fortunes; the middle-class their homes; the poor their jobs. We need no further proof than that supplied by the daily newspapers that the great majority of people are living in a "vale of tears." At this very hour scores of millions are experiencing

hunger; are feeble from undernourishment; are objects of others' charity. Like the prodigal in the Gospel they have gone through a "mighty famine," though, unlike him, they have not "returned to themselves" and said, "I will return and will go to my father." They turn to everyone else for relief except to their Heavenly Father "Who knows that they have need of these things."

(1) Tribulations such as these are sent by Him Who made us for happiness. Evidently, He did not make us to have that happiness here. Temporal prosperity makes us forget God, makes us forget the paradise where conditions are a thousand times more prosperous, makes us forget the nobler part of our being. Afflictions are intended to make us think of God and of the things more worth while. Does not Holy Scripture say "whom the Lord loveth He chastiseth, and He scourgeth every son whom He receiveth" (Heb. XII, 6)? No one is expected to have a good time, in a worldly sense, on the way to Heaven.

If we were to look for proof of this we would find it fulfilled in almost every great friend of God from the time history begins to record God's dealings with His people. Abraham was required to leave his home and his kindred and even his country to follow God's will. Jacob suffered much at the hands of Esau. Joseph was repudiated by his brothers and sold by them as a slave. Daniel was forced to live in captivity and later thrown into a den of lions. Moses had to journey forty years through the desert and endured many humiliations. Job, who was so loyal to God, was afflicted physically in a terrible manner. Christ's own Apostles endured privations of all kinds and suffered many forms of persecution. The number of those who were ever ready to die to prove their love for Christ would run into the millions.

If you should ask why God afflicts those whom He loves, St. Paul gives the answer when he says that sufferings and afflictions, borne with holy resignation, "work for us above measure, exceedingly, an eternal weight of glory" (2 Cor. IV, 17). It is for this reason, and to encourage us, that "God did not spare His own Son," but afflicted Him more than any other person who ever lived in this world.

(2) If people could be induced to keep their thoughts riveted on their last end, which would be a certain guarantee against their falling into sin, a guarantee of their growth in holiness, trials and tribulations would not be necessary. But having inherited an inclination to evil rather than to good, and being attracted by the things which are immediately before them, people need frequent and forcible jolts from Him Who knows the comparative value of the temporal and life eternal.

This does not mean that God does not have sympathy for us in our trials here. Does not our loving Savior invite us to come to Him when we "labor and are heavily burdened"? Does He not say to us "your heavenly Father knoweth that you have need of the things of this world"? Does He not represent Himself as rewarding not only the afflicted, but those who come to the relief of the afflicted, and shall say to them on Judgment Day "Come ye blessed of My Father, take possession of the Kingdom prepared for you"?

Instead of criticizing Almighty God for sending us trials even unto the taking of our health or of our property, we should, if we realized His purpose and our own interests, be grateful to Him for helping us the more safely towards a blessed existence of eternal duration.

(3) God would have us ever reminded of the truth that he who is rich or powerful for a brief while on earth is not to be envied; that "it will profit a man nothing if he should gain and own the whole world and then lose his soul." It is for this reason that the saints were homesick for Heaven, and, like St. Paul, "desired to be dissolved and to be with Christ"; that David, the powerful but holy king, sighed for the time he might "appear before God's face"; that Solomon, his son, declared after he had lived long for the things of this world that "he found in all things vanity and affliction of spirit."

Human language is inadequate to convey even the faintest idea of the bliss and riches of the Heavenly home. St. Paul tells us that it "hath not entered into the heart of man even to conceive the things God has prepared for them that love Him."

St. John tells us that from the moment we pass through the gates of Heaven "all tears shall be wiped away from our eyes"; that "death shall be no more, nor mourning, nor weeping, nor sorrow." The same Apostle tells us that we shall see God as He is, and shall be like to Him. David informs us that we shall "be inebriated with the plenty of His house." Christ assures us that we shall enter into the very "joy of the Lord," where God Himself will be "our reward exceeding great."

Conclusion: Learn the lesson which the world-wide misery today and the earlier business depression were clearly intended to teach, viz., that the Heavenly Father wants His children to "seek first the kingdom of God and His justice," not for His sake but for their own. What is greater folly than to sacrifice eternal for temporal well-being?

Heaven—III

August 27, 1950

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for those who love Him—1 Cor. II, 9.

While it must be comforting to the poor to dream of the immense riches they may have in the next world; while the thought of freedom from illness and affliction in the life to come must be consoling to those who have had their full share of suffering here; while the consideration of bliss eternal must encourage those who know of nothing but cares and worries and misfortune in this world—still these phases of Heaven are not its most attractive features.

(1) The joy which no heart can conceive, the sight which no eye has ever beheld, the delight which has never come to a mortal ear, will be provided by the Beatific

Vision, which consists not only in seeing God and enjoying God, but in possessing Him.

We must not imagine that our happiness is to consist solely in gazing on God, or in admiring Him.

Not principally the body is to be remembered, but the soul. It will be illuminated by what theologians call the "Light of Glory"; so that not the eye of the body, but the intellect, or the eye of the soul, will see God as He is, understand His divine essence and attributes to an extent that will overwhelm the individual with love and enjoyment.

Just as the sun is the source of the light and heat and life and beauty of this material world, so the Divine Essence is the source of the intellectual light or knowledge which must needs prompt love inexpressible. Just as you could not stand in the presence of a huge fire and not feel the heat, neither could you see the infinite majesty and beauty of God unfolded before your mind without becoming on fire with love.

(2) But it must be clear that the happiness of the soul would not be complete if it only **understood** God a thousand times better than the most brilliant personage on earth has ever understood Him, and only **loved** Him a thousand times more than any person loved another in this world. For the completion of its happiness God must surrender Himself to the soul so that the creature may actually possess Him, Who is capable of satisfying in every particular the cravings of the elevated soul, and the cravings of the purified senses of the body. [Give some examples. For instance, a poor man would not be made happy by being shown through the palace of an immensely wealthy man. For his complete happiness the palace should be transferred to him and he should have the inclination, the health, the ability to obtain the greatest benefit from it. The hungry man is not made happy by merely looking on a table filled with good things to eat. He must come into possession of some of them. In a similar manner gazing on God without coming into possession of Him would not satisfy the soul.]

(3) Such possession of God, as consists in the closest union with Him, is tantamount to absorption of the divine nature. Just as a piece of iron thrown into the fire soon looks like fire, burns like fire, sends forth heat like fire, partakes of practically all the qualities of fire, so the soul immersed in God, to use the words of St. Peter, "partakes of His divine nature."

Conclusion: Do not understand me to mean that the creature loses his own personality when he is immersed in the glory of God. A drop of water falling into the ocean becomes completely lost in the greater volume of water. As a drop of oil retains its individuality even amid the measureless waters of the ocean, so each soul retains its individuality while overwhelmed by the glory of God.

St. Thomas reminds us that the glory of Heaven does not destroy our human nature, but perfects it; it becomes elevated supernaturally.

You must prepare yourself for this transformation by developing the image of God whose outlines are stamped on your soul in baptism. This, of course, takes place as you increase sanctifying grace in your soul through the steady practice of virtue and the frequent reception of the Sacraments.

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

AUGUST, 1950

DISAPPROVED COMIC BOOKS

Adventure Into the Unknown
All Romances
All Star Comics
All Top Comics
All True Crime Comics
Authentic Police Cases

Black Cat
Blackhawk
Blond Phantom
Boy
Brenda Starr
Bruce Gentry

Campus Love
Campus Romances
Captain Wings
Circus
Claire Voyant
Complete Mystery
Cowboy Love
Cow Puncher
Crime Does Not Pay
Crime and Punishment
Crimes and Women
Crime Detective
Crime Reporter
Crime Patrol

Dagar
Darling Love
Dead-Eye
Desperato
Diary Loves
Doll Man
Enchanting Loves
Exciting Comics
Famous Crimes
Feature Comics
Fight Comics
Film Star Romances
First Romance
Flaming Love
Forbidden Love
Girl Comics
Golden West Love
Headline Comics
I Loved
Justice
Jo Jo, Congo King
Jumbo Comics
Jungle Comics
Justice Traps the Guilty

Kid Colt, Outlaw
Killers

Laughs
Love
Law Breakers
Love at First Sight
Love Confessions
Love Diary
Love Experiences
Love Land
Love Letters
Love Memories
Love Problems & Advice
Love Romances
Lovers
Love Scandals
Lovers Lane
Love Tales

Manhunt
Marvel Family
Modern Comics
Modern Love
Moon Girl
Mr. District Attorney
Murder Incorporated
My Desire
My Diary
My Experience
My Love Life
My Past
My Private Life
My Secret
My Secret Life
My Story
Penalty
Phantom Lady
Pictorial Romances
Planet Comics
Public Enemies
Range Romances
Real Clues
Real Love
Revealing Romances
Rip Kirby
Romance Diary
Romantic Affairs
Romantic Confessions
Romantic Western
Round Up
Rulah
Secret Loves
Sensation Comics
Shadow
Spectacular Adventures
Steve Canyon
Sun Girl
Super Mystery
Suspense
Tegra
The Crypt of Terror
The Human Torch
Tex Morgan
Texan
The Perfect Crime
The Saint Detective Cases
Thrilling Comics
Top Secrets
Torchy
True Crime Comics
True Love
Underworld
Underworld Detective
Wanted
War Against Crime
Western
Western Gun Smoke
Western Life Romances
Western Outlaws
Western True Comics
Western True Crime Comics
Western Winners
Whiz
Wing Comics
Women Outlaws
Wings
Young Allies
Zegra
Zoot Comics

DISAPPROVED MAGAZINES

Amazing Detective
Art Photography
Authentic Detective
Avon Love Book
Army Laughs
Beauty Parade
Best Songs
Best True Fact Detective
Big Detective Cases
Big Song Magazine
Big Time
Blond Baggage
Breezy Stories
Buddies
Cartoon Comedy
Cartoon Humor
Cheers
Comedy
Color
Crime Detective
Crime Exposes
Charley Jones Laugh Book
Confidential Detective
Detective Annual
Detective Book Magazine
Detective World
District Attorney Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fantastic Adventure
Fact Detective Year Book
Film Humor
Flirt
Foto Parade
Front Page Detective
Fun Parade
Federal Crime Detective
Gags
Gay Love Stories
Gayiety
Glance
Grin
Headline Detective
Headquarters Detective
Human Detective
Hit
I Confess
Intimate Romances
Joker
Laff
Laff Annual
Life Romances

Line Up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Star Parade
My Romance

National Detective Cases
Nifty
Night and Day
Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Police Psychology Guide
Popular Songs

Pepper
Police Detective
Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective
Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sport Action
Strength & Health
Side Show
Sport Fiction
Stag
Startling Detective

Sexology
Taboo
Ten True Crimes
Timely Detective
Titter
True Cases of Women in Crime
True Crime Detective
True Life Detective Cases
True Crime Cases
True Police Cases
Uncensored Detective
Underworld Detective
Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology
Zing

DISAPPROVED POCKET SIZE BOOKS

AVON PUBLICATIONS
A Woman's Heart
Alabam
Amboy Duke

Blondie Iscariot
Bubu
Burial of the Fruit
Butterfield
Fools & Their Folly
Georgie Mae
Gladiator

Impatient Virgin
In Bed We Cry
Iron Man

Kelly
Love in Latin Quarter
Love's Lovely Counterfeit

Mid Summer Passion
Modern Mr. Bluebeard
Never Come Morning
Nina
Piping Hot
Place of Pleasure
Psyche
Strange Desires
The Abortive Hussy
The Devil Thumbs a Ride
The Hard Boiled Virgin
The Imperial Orgy
Virgie Good Bye
Virtuous Girl
Wicked Sister
Woman & the Puppet

BANTAM PUBLICATIONS
A Farewell to Arms
Behold This Woman
City Limits
First Love
Hot Leather
Lady Godiva & Master Tom
My Sister, My Bride
Summer Lightning
The African Queen
The Chinese Room
The Fascination
The Gilded Rooster
The Harder They Fall
The Heller
The Men in Her Life
The Pitfall
The Sealed Verdict
The Spring Begins
Thieves Market
Up at the Villa
What Makes Sammy Run

CENTURY PUBLICATIONS
Forbidden Sin
Love Business
Love Slave
Passion's Program
Red for Passion
The Scarlet Sin

CHECKER PUBLICATIONS
Duke Herring
Flortine Dagger
Jewels of Jade

DELL PUBLICATIONS
Anna Lucasta
Leave Cancelled
She Ate Her Cake
Showdown
To a God Unknown

DIVERSEY PUBLICATIONS
All Dames are Dynamite
Dishonorable Darling
Free Lovers
Ladies of Chance
Louis Biretti
Playthings of Desire
Street of Painted Lips
The Crystal Girl
The Lady Said Yes
The Love Toy
The Regenerate Lover
Three Gorgeous Hussies
Uneasy Virtue
Wanton Venus
Woman of Passion
Women of Love
Women Without Love

HILLMAN PUBLICATIONS
Let's Make Mary
Ten Droll Tales
The Psychology of Love

NEWSSTAND LIBRARY
Death Be My Destiny
Dirty City
Each Night of Black Desire
Frustration
House on Craig Street
Negligee
No Place in Heaven
Pay for Her Passion
Offer Any Price
Sin for Your Supper
The Long November
This Was Joanna
The Pagans
Porch of Violence

PERMA PUBLICATIONS
How Shall I Tell My Child
Strange Customs of Courtship and Marriage

POCKET PUBLICATIONS
Black Jade
Decameron
Did She Fall
Disposing of Sigmund
Freud, His Dreams & Sex Theories
Kitty
Madam Bovary
Nana
Rain in the Doorway
Skin and Bones
Story of Mrs. Murphy
Tales of the South Pacific
The Bishop's Jaegers
The Glorious Pool
Great Stories of DeMaupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
Turnabout

POPULAR LIBRARY PUBLICATIONS
Awake to Darkness
Duel in the Sun
That Winter
Ward 20

GENERAL PUBLICATIONS
Sin Child
Passionate Virgin
Reckless Passion
Blond Menace
Leg Artist
Passionate Fool
Sex Life and You

LION PUBLICATIONS
Anniversary
Blond Body

Devil's Daughter
Hungry Men
Soft Shoulders
The Lottery

PYRAMID PUBLICATIONS

Blond Mistress
Palm Beach Apartments

RED CIRCLE PUBLICATIONS

Body or Soul
Hot Date
Passion in the Dust
Why Get Married

SIGNET PUBLICATIONS

All the Girls We Love
Appointment in Samarra
Ariane
Women in the House
Beyond the Forest
Country Place
Dark Encounter
Devil in the Flesh
Desire Me
Duchess Hotspur
God's Little Acre
Everybody Slept Here
Forever Wilt Thou Love
House in Uplands
Journey Man
Lady Chatterly's Lover
Leona Hanson
Love in Dishevelment
Lady of the Conquerors
Mildred Pierce
Night of Flame
Nightmare Alley
No Pockets in Shroud
Past All Dishonor
Sanctuary
Serenade
Shore Leave
Stranger in Town
The Body in Bed
The Dim View
Fall of Valor
Guided Hearse
Tyranny of Sex
Tobacco Road
Tragic Ground
Trouble in July
Young Lonigan

DIGEST TYPE OF FULL-LENGTH NOVELS

A Modern Lover
Any Man's Woman
As Good as Married
Bachelor Bait
Bad Woman
Bed Time Blond
Blond Babie
Burlesque Queen
Buy My Love
Call Girl
Dangerous Love
Devil May Care Girl
Divorce Bait
Easy Virtue
Ecstasy
Fast Woman
Her Day of Sin
Hotel Wife
Hot Number
Illicit Desires
Live for Love
Lust or Love
Love for Sale
Love on Call
Overnight Blond
Passionate Widow
Passion's Darling
Passions of Lena Lane
Shameless Woman
Sin Child
Stolen Love
The Darling of Paris
The Wench is Willing
Three Naked Souls
Unfaithful
Unwilling Virgin
Virgin No More
Wedding Nite Confessions
Wild Passion
Wronged Virgin

"Short Shrift"

This saying is often still used, when but little time is allowed to carry something out. It has its origin in the old Saxon word to shrive, meaning to go to confession and receive absolution. When a criminal was going to be executed he was formerly allowed just time enough to make his confession and receive absolution, before he died, and hence the origin of the expression.

Leadership

An old colored preacher was praying with great oratorical effects in the midst of a violent hurricane down south. As the earth quivered and the heavens roared, he cried out, "Send us the spirit of the children of Israel, the children of Moses, the children of the Promised Land."

An old darky with less oratory but more directness said, "Lord, don't send nobody. Come yourself. This ain't no time for chillun."

Book Reviews

Easy Does It

Hugh Reilly

Kenedy & Sons, N. Y., 1950, pp. 277, $3.00

THIS is not just another book about Alcoholism and the A.A.; it is by far the best I know. Two reasons prompt this judgment: first, the sympathetic and acceptable manner in which the usual facts of Alcoholism and the A.A.'s splendid success in arresting it are presented; second, and more important, convincing analysis of generally unknown difficulties that often bar the way to complete freedom for the alcoholic.

Particularly helpful in this latter regard are the two chapters, 10 and 14, in which the Doctor and the Padre respectively analyze the accepted two elements of alcoholism, namely, the physical allergy and the mental obsession to drink.

The Doctor's explanation of the physical reactions within the alcoholic, especially the ten-fold delay in the elimination of the poison and the consequent increase over the years of what he calls the "scars of alcoholic poisoning," gives a convincing physical basis for the recurrent urge to drink after months, and even years, of absolute abstention. Therapeutically it offers real hope to many discouraged alcoholics in face of a relapse after an extended period of sobriety, or even in face of a crushing struggle out of which he comes perhaps physically triumphant but with the dogging realization that he is still not secure. Being forewarned by knowing the physical reasons for his renewed difficulties will do much to forearm him against the foe.

Not Always Escapism

More important, I think, is the Padre's suggested analysis of the mental obsession. Many alcoholics know that psychiatry's glib **escapism** is **not** the explanation. Granted that especially in the earlier days of his comeback the alcoholic's thinking is still a bit addled—and very often kept that way purposely by prescribed sedatives—yet he knows that he is not running away from life; rather he is seeking for a more abundant life, and mistakenly finds it in the false lift given by alcohol. As the Padre points out, the alcoholic is generally a relatively superior individual, both physically and mentally, with a high degree of imagination and sensitivity, an extremist and a perfectionist who works harder and plays harder than his normal friends.

He is searching for a greater life —a more perfect reality, not unreality. Alcohol in the beginning gives him glimpses of that life. Under its deceptive influence he is for a time capable of extraordinarily fine insights and accomplishments. Gradually, however, alcohol becomes his master; he realizes his slavery to a lying tyrant and finds himself in the humiliating bonds of the vicious circle typed as physical allergy and mental obsession, frustrated in his search for a fuller life and prey to the horrible nightmares of remorse resultant from his uncontrollable drinking. Yet all the while he knows he is no weak-

ling trying to escape responsibilities and difficulties. To be told, then, by theorizing psychiatrists that he is an escapist deprives him of his last shred of self-respect and is likely to plunge him into an agonizing succession of alcoholic excesses. The Padre, more it would seem as a man of prayer than a man of science, has pierced the veil clouding the obsession.

Other points well handled are suggestions to the alcoholic's family and friends whereby they may help him to arrest the disease before he hits the bottom—an unfortunate experience which hitherto has seemed almost necessary before rehabilitation can be started; a soundly religious analysis of the twelve steps of the A.A. program, implying rather than stating the greater advantage a Catholic brings to such a program and, consequently, the obligation Catholics have, especially priests and social workers, to give intelligent hearing and constructive cooperation to the work of the A.A.; and, finally, a clear and convincing exposition of all the now taken for granted first principles of Alcoholism.

The book is, then, well done in every respect and deserves deep study by every one who presumes or is forced in virtue of his office to give advice to problem drinkers and their families. That is the balanced judgment of one who has himself been through the whole cycle.—A. A.

Recent Works in Philosophy

"WE want a new treatise De Anima," wrote Joseph Rickaby, "to be written by some Aquinas Modernus, who shall be at once a profound Aristotelian and an expert biologists and shall consecrate his life to this one study of soul" [**Of God And His Creatures**].

Be that as it may, one is properly grateful to an Aquinas Modernus of another sort who has provided us with a careful and faithful translation of St. Thomas' original **De Anima**, the **Quaestio Disputata** in this case, not as one reviewer thought, the commentary on the **Peri Psyches.**

This new work brought out as part of a valuable series comes from Herder, is the result of the labors of John Patrick Rowan, assistant professor of Philosophy at De Paul University; and is augmented by an index and helpful notes of additional information, identification and cross references (**The Soul**, B. Herder, pp. 291, $4.00).

Father Rickaby's **Of God and His Creatures**, incidentally, is also available once more. This is an annotated and slightly abridged translation of the **Summa Contra Gentiles** of St. Thomas and appears as the ninth production in the new series of books bearing the imprint of the Carroll Press, Westminister, Md. (**Of God and His Creatures**, pp. 423, $6.50).

Father Gerard Esser has now added another volume to his series of classroom texts—**Theologia Naturalis** (Techny, Illinois, pp. 270, $3.00).

It is done in the traditional manner of Scholastic texts and also in Fr. Esser's own way—which will insure it a wide and ready reception. Like Fr. Esser's other texts, one of its oustanding merits for English readers is that it abounds

in references to articles and studies within the reach of the seminarian.

Covering fundamentally the same ground but designed rather for the average reader of philosophical interests and probably of philosophical misconceptions is **The Essentials of Theism**, by D. J. B. Hawkins (Sheed & Ward, N. Y., pp. 151, $2.25). Fr. Hawkins, himself a pastor in Suffolk, has his eye on apologetic values, something made evident in his first excellent chapters on religious experience, scientism, contemporary concepts of causality as derived from Hume and Kant, and the very recent criticisms of the theistic arguments offered by Sir Edmund Whittaker.

A fresh, lively approach and a minimal use of technical terminology add to the merits of Fr. Hawkins' work.—G. J. G.

A Practical Formulary In Accordance with the Code of Canon Law

Rev. Stanley Pietrzyk, J.C.D.

Pioneer Press, Little Rock, 1949, pp. 268

*

The seeker after convenient and ready formularies, be he official, pastor, or professor, will be pleased with this little work in that he will find it complete and varied. This book fills a real need and should find a welcome reception. Latin texts are supplied for many of the forms. The author's experience as advocate of both the Rota and the Signatura will add confidence that his work is tried and practical.—C.A.K.

FINE LEATHER LUGGAGE FOR THE CLERGY

Black leather bags of top grain cobra cowhide with slide fasteners and strong locks. Ideal for Cassock and Surplice, or for short trips.

THREE POPULAR SIZES:

12 inches $8.50
15 inches $9.95
17 inches $10.95

Postage Prepaid

•

Please send check or money Order

THE EDWARD O'TOOLE CO., INC.
65 Barclay Street New York 7, N. Y.

Currente Calamo

Continued from page 571

or philosophy against science, but it isn't so often we get these glimpses behind the Iron Curtain "science" (whatever that is) erects between itself and the **profanum vulgus** of us uninitiates.

To the student of the history of science, however, it is simply old hat to learn of bigotry and prejudice and petty jealousy and narrow reactionary conservatism and the usual failures which mark human nature in all its fields of endeavor. Science (with a capital S) is no exception. One thinks of Semmelweiss or Pasteur—not to lengthen the list.

Maternity Guild Apostolate

FATHER JOSEPH SCHAGEMANN, who introduces himself in the course of this item, sent us the following information which we thought would be of interest to our readers:

At a private audience on May 25, 1950, the Very Rev. Edward Wuenschel, C.SS.R., rector of the Redemptorist College in Rome, presented Mr. Louis E. Pirnak of New York, a layman who was always interested in the maternity guild movement. The latter offered the Holy Father a de luxe edition of a valuable book. When pilgrims from the U. S. are received in private audience, the Holy Father usually asks information about important events and activities in our country. On this occasion Father Wuenschel presented to the Pope the brochure, "The Catholic Maternity Guild Apostolate," which is the summary

OSBORNE

CHALICES
& CIBORIA

Send for Chalice & Ciboria List No. PIC illustrating over 150 original designs

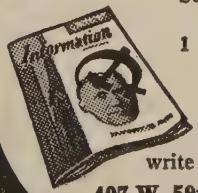
Every Kind Of Finest Quality Church Silver

Send for illustrated general list No. P2G stating probable requirements

F. OSBORNE & CO., LTD.
117 GOWER ST., LONDON. W.C.I.
ENGLAND

Information

Subscribe *now*



1 year, only $2.00
2 years, $3.50
3 years, $5.00

write *today* to
407 W. 59th Street
New York 19, N. Y.

A monthly magazine published by the PAULIST FATHERS

The Book of
PSALMS

New, simple, accurate translation, published under the auspices of the Episcopal Committee of the Confraternity of Christian Doctrine. The work of American Catholic Biblical scholars.

$2.00

Dept. 4-1313

St. Anthony Guild

PRESS

PATERSON 3, NEW JERSEY

INCENSE
Is Available Again!
"NYBA" Brand

Once again it is possible for us to receive those rare oils, frankincense, myrrh and perfumes from the far corners of the world which have been the essential ingredients of "NYBA" Brand Church Incense.

Credo Incense	$2.00 per lb.
Oremus Incense	$2.50 per lb.
Beatitude Incense	$3.00 per lb.
Magnificus Incense	$4.50 per lb.
Felicitas Incense	$5.50 per lb.
Dignitas Incense	$6.50 per lb.

These prices include
One Dozen Charcoal Tablets.
Send for a free trial sample or mail your order to Dept. P

New York Bay Industries Co.
1133 Broadway, N. Y. 10, N. Y.

Currente Calamo

of the Guild Plan. His Holiness blessed it with the triple blessing and said: "We would be pleased to keep this booklet." The Holy Father then directed Father Wuenschel to prepare a formal application for the blessing. The petition reads:

Most Holy Father

"Rev. Joseph J. Schagemann, C. SS.R., the originator and promoter of the Catholic Maternity Guild, prostrate at the feet of Your Holiness, humbly begs the Apostolic Blessing upon this apostolate, so urgent and so appropriate to our times, and upon all who co-operate in the attainment of its noble objectives.

"Sanctissimus Dominus benigne annuit precibus. Ex Aedibus Vaticanis, die 1. Junii, 1950.

(Signed) Thomas Migone,
Archiepiscopus Nicomediensis.

(The seal bears the inscription: "Magister Sacrarum Largitionum Pontificis Maximi.")

Incidentally, Father Robert Gavin, O.S.A., has written a dissertation on the Maternity Guild for his M.A. at the Catholic University. The dissertation, covering 155 pages single-spaced, explains the Guild in the light of the encyclical "Casti connubii," and of sociological principles. Father Schagemann vouches for the validity of the dissertation since he was, to a large extent, responsible for its direction. Perhaps there is some way in which Father Gavin's work may be made available to the general public. We hope at least that he can find a Catholic publisher.

Mission Mags

HERE is something long overdue, for which we blame the war

in Korea, the atomic bomb, the State Department and F. D. R. (or anything else which can possibly excuse our own indolence).

We have been intending for months now to call your attention to a cleverly got-up and artistically satisfying little magazine for children which comes out of Hollywood by way of 714 West Olympic Boulevard (L. A.) under the direction of Fr. Anthony Brouwers (whom see for further information when this account becomes incomplete).

Entitled **Junior Missionary**, it is just that. It will certainly arouse genuine interest in the missions among your youngsters. Fr. Brouwers writes us that only money (mere money) is holding him back. And that, in our judgment, is a darn shame. With a little increase in circulation he could disseminate his magazine far and wide and at a profit to the same missions. He "struggles" at present (so he tells us) to keep going, although he has had more than his share of plaudits from every one who has seen **Junior Missionary**. At present the circulation is fifty thousand but that is not enough—from several points of view. There have been many requests for **JM** from those who have seen it. Our purpose just now is to encourage more priests to see it. We will take our chances with the editor that it can sell itself from there on.

The Hollywood angle, incidental-

Organ Virtuosos Acclaim...

. . . this remarkable pipe organ!

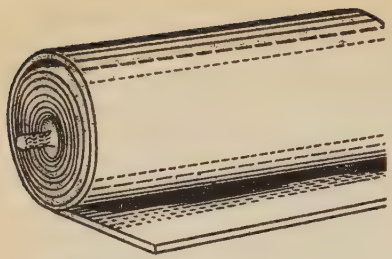
Discriminating artists everywhere are emphatic in their praise of its superior qualities.

The meticulous 'plan-design' and superb construction of each WICKS ORGAN, guarantees complete satisfaction.

YOU ARE CORDIALLY INVITED TO SEND FOR NEW LITERATURE

WICKS ORGANS

FACTORY AND STUDIOS
HIGHLAND, ILLINOIS ★



Nothing to lose — — Everything to gain — —

That's the advantage you enjoy in comparing with your present candles, the full size sample of

ROOT *ROLLED* CANDLES

we send you free, upon request. Here are the four advantages others have discovered in making this side-by-side test. The Root Rolled Candle (51% and 60% beeswax) burns at least 15% longer . . . burns cleaner . . . keeps standing straighter even amid many other lighted candles . . . and burns with a more pleasing, absolutely non-irritating aroma. Send for a free sample today.

Workers in Beeswax for over 81 years

The A. I. ROOT CO., Medina, O.

The A. I. ROOT CO., of Texas San Antonio, Texas

The A. I. ROOT CO., of Iowa Council Bluffs, Iowa

ly, is simply the fact that lots of Catholic talent from that area is being employed in the art work.

The Scandinavian Countries

THE St. Ansgar's Bulletin, for its June issue, quotes some interesting figures on Catholicity in Scandinavia in a reprint of an article taken from America, and written by Edward A. Harrigan. Says Mr. Harrigan, "You have to meet 10,000 persons before you come across a couple of Catholics." In Norway and Sweden, with a population of 9,970,000, there are only 20,400 Catholics; in Denmark, out of a population of nearly 4,000,000, there are only 20,000 Catholics; all of Greenland's population is Lutheran. Fr. Wm. Walsh who died recently in St. Paul, when he was there as Chaplain to American troops, read the first Mass in five centuries in Greenland. Mr. Harrigan also reports that Fr. James P. McDermott of Brooklyn officiated at the first Catholic baptism in 500 years, that of the son of a soldier.

Speaking of some "seeming incongruities," Mr. Harrigan notes the existence of two pre-reformation churches in Bergen, one dedicated to the Blessed Virgin, the other to the Holy Cross, and in the sanctuary of the former is a beautiful statue of Our Lady, looking down on her Lutheran children. According to him, some Protestant Scandinavians in our country recite the rosary, or so he has heard. This reminds us of what a Scandinavian convert told us about his old grandmother, who used to genuflect on coming into

her Lutheran church. When asked why she did so, she replied simply that she had always done so in her part of the country. It was a relic of Catholic customs which had somehow persevered even though it had lost its theological meaning.

By the way, we have been quoting from the 48th issue of the Bulletin which has been published on the 40th anniversary of the founding of the League. St. Ansgar's sends out approximately a thousand copies of the Bulletin gratis each year to further its apostolate; but your contributions to the cause are particularly welcome now in view of increased publication costs.

Checks should be made payable to St. Ansgar's Scandinavian Catholic League and mailed to Mr. Edw. Jansson, Treasurer, 40 West 13th St., New York 11, N. Y.

Catholic Christmas Cards

Help spread the use of Catholic Religious Christmas Cards. Our superb assortments afford an excellent opportunity for **FUND RAISING** by organizations, Sodalities, Altar Societies, etc. Write at once for samples on approval.

Cards also available for Personal Imprinting.

Robinson Cards
Dept. 140, Clinton, Mass.

Correspondence

"The Breviary in the Vernacular"

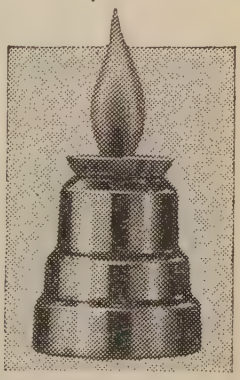
Editor:

I enjoy **The Priest** a great deal and read it thoroughly each month. In the June issue Father Reinhold invited discussion on his contribution, "The Breviary in the Vernacular." So permit me to make a running commentary.

The title seems a bit misleading since the article treats of all types of reforms (may I substitute "revisions"?) of the Breviary, of which the change to the vernacular is but a single one.

"No one quotes from the psalms

WAX$AVERS
TRADE MARK



Take a sample candle to your dealer and have him properly fit it to this attractive polished brass candlesaving candleburner

Checker
COAT and HAT RACKS

These modern steel racks provide 4 spaced coat hangers and 4 ventilated hat spaces per running foot. Keeps wraps dry, aired, sanitary and "in press." Ideal for meeting rooms, solves the locker problem in class rooms and schools. Ideal for vestments and choir robes. Come by foot, fit in anywhere.

Write for catalog CH 114 of Checker Wardrobe Equipment — portable and stationary racks, locker racks, and complete checkrooms.

or lessons that he has read," the author's confrère remarks. Fortunately the situation is not universally bad. We friars often speak of the office (which we love) and quote from the lessons or psalms.

"Tradition . . . should not be changed unless . . . (it) become a dead weight." Changes do not always make conditions better—only different. E. g. we read the new Latin Psalter daily and find it is still much to be desired.

May we forget that the Divine Office (officium-duty) is a chore by its very nature, as is Confession and Preaching. Every duty performed daily and involving violence to fallen nature is a chore. We Americans have the bad reputation abroad of serving Christ without His Cross. Thank God the Office is a penance. We need more penance!

I asked a prominent liturgist of the Archdiocese recently his opin-

READY-MADE

CASSOCKS

GROSGRAIN	$22.50
SPRINGTEX	$27.50
BASKETWEAVE	$32.50
TISSUE FAILLE	$32.50

Sent ON APPROVAL

COLLAR FIT GUARANTEED
SIZES 34 TO 52 IN ALL LENGTHS

Available in ROMAN, JESUIT, SEMI-JESUIT, and HOLY GHOST MODELS

Cloth Samples and
Measurement Instructions on Request

ALEXANDER MESIROV
1007 FILBERT STREET PHILADELPHIA 7, PA.

ion of the vernacular in the liturgy. He answered: "Cui bono? If there is one thing which shows the Church to be universal it is her language!" We've been surfeited with nationalism—let's preserve the liturgy from it. Pope Pius X wanted unity and simplicity. So did Christ.

Will the vernacular actually make for greater devotion? Does saying the Rosary in English make it less distracting? Will the vernacular make Vesper Services popular? Perhaps for a time, as was the Recited Mass.

Most of our Catholic graduates follow Latin quite readily, especially since it is a required subject in many schools. Modern missals enable a child to follow the Mass. And if there is today a breach between the praying priest and the people, is language the barrier—or rather a lack of appreciation of the Mystical Body and all it entails?

Sincerely yours in Christ,
Arnold Paroline, O.F.M.
(One of the pastoral clergy)
Santa Barbara, Calif.

Editor:

FATHER Reinhold's plea to English the breviary (**The Priest** June, 1950) gets no sympathy from me, but on the contrary, arouses strong feelings of opposition and I hope and pray the Church will never do away with the Latin. I've been reading it now every day for nearly forty years and I love it and have always loved it—and it's paid off. It's been a grace that saved me many a time. It's more beautiful than ever now with the new version of the Psalms. I could take up the arguments one by one and refute them if I had the time. The whole thing is too silly. Life's too

Buy Direct And Save

Lightweight - Sturdy

CLERGYMAN'S UTILITY BAGS

GENUINE TOP GRAIN COWHIDE. BLACK GRAIN

Fully lined. Two pockets, two double duty leather handles, zipper with strong lock and key.
(illustrated above)

15 x 11 x 7	**$10.00**
17 x 9½ x 12	**$12.50**
20 x 11½ x 12½	**$17.50**
(Not shown)	
11½ x 8¾ x 5	**$8.00**

Here's a professional utility bag designed especially for the clergyman's needs. Roomy . . . yet so compact. Sturdily constructed to last many years. Splendid value at these low prices.

Are you planning to make the Holy Pilgrimage? We'd like to send you our brochure illustrating our fine line of traveling bags . . . attractively priced!

Mail orders shipped same day received. Parcel post prepaid. Send check or money order to: Dept. P

ALLIED BRIEF CASE CO.

186 5th Avenue, New York 10, N. Y.

Satisfaction Guaranteed

The Message of Therese of Lisieux

By M. M. Philpon, O.P.

Translated by Eva J. Ross

A new Study of the life and spiritual doctrine of St. Therese of Lisieux, written by an eminent theologian and hagiographer, who undertakes to determine the historical truth and theological interpretation of the words, deeds and writings of the Little Flower.

Cloth $2.00 Paper $.90

Revoultion In A City Parish

By Abbe G. Michonneau

How to attract the indifferent and the irreligious to the church, as told by the pastor of a suburban parish of Paris. This is one of the most practical and apostolic works ever issued. The English edition received immediate acclaim as a shining example of Catholic Action.

cloth $2.50 paper $1.25

An Anthology of Mysticism

By Paul de Jaegher, S.J.

Excellent and varied spiritual reading with characteristic passages from the writings of the greater and lesser mystics from Angela of Faligno in the thirteenth century to Marie Sainte Cecile de Rome in the twentieth century.

$2.75

The Religious State

By St. Thomas Aquinas

The Episcopate and the Priestly Office.

A translation of one of the minor works of St. Thomas Aquinas on the perfection of the spiritual life, discussing the attainment of the love of God and the degrees of perfection necessary for each state in life.

$2.25

At your bookstore or from

THE NEWMAN PRESS

Catholic Publishers

Westminster, Maryland

Correspondence

short. Let Fr. Reinhold keep plugging his Latin even with three missions; it will do him good.

Sincerely in Xto.,

E. M. Gallagher

Peosta, Iowa

For the French Clergy

Editor:

FOR the past five years, as Delegate to France for War Relief Services-N. C. W. C., I have been directing and supervising the distribution of American Catholic relief here in France among the poor and needy.

In such capacity, I have come across the various categories of needy French people, and I am taking the liberty of bringing to your kind attention, the situation of a particular category—that is, of the French Clergy.

I am greatly interested in the plight of the religious here in France, which is terrific. The average income of a French priest, outside of Paris and the Alsace-Lorraine district, is about 5,000 to 6,000 francs a month, including Mass stipends. That is, many of these men have to live on $17 to $19 a month. You cannot call that a living: that is only an existence. The reason I excluded Paris is because of the Catholic revival which is taking place in Paris. Many of the churches are well attended and the people contribute quite generously. I also excluded Alsace-Lorraine because in that section the income of a priest amounts to 18,000 to 20,000 francs a month. That section is still under the protection of Napoleon's Concordat and therefore the State pays the good priests of Alsace-Lorraine.

I was able to make a study of

these figures because of the cassock material which we bought in Dublin one year ago and which we have distributed throughout the 86 Dioceses of France. This material was given to the French Bishops. We asked the good Bishops to turn this material over to their aged and needy priests. We also asked them, when they gave the cassock material to the priest, to ask this priest to say a Mass for the repose of the souls of the American dead of the 1st and 2nd World Wars, and send us a little note saying that they did this.

As a result of this action, we have received hundreds of letters from French cures and some of them state that this is the first cassock they have had since 18 to 20 years!

Poverty Stricken

What I am driving at, Father, is the fact that the French clergy are very poor, and I wonder if a little notice could be put to this effect in your magazine which, I know, has a large circulation among our American clergy. I wonder if our American priests and Monsignors, coming to Europe for the Holy Year and passing through Paris, could not bring an extra cassock with them and leave it somewhere along the line between Paris and Rome for some good and needy priest in France or Europe. Or they could certainly drop it off at our office in Paris, and we would see that the cassock would be sent to a needy priest. As for those priests who would not be coming over, they could always mail it either to

NOTICE

- The complete set of C. I. S. Pamphlets, folders, etc., formerly advertised at $8.50 postpaid, is now (as of January 1, 1950) advanced to $10.00 postpaid due to the addition of many new titles.
- The famous **"Triumph of the Church"** chart by Rev. John P. Markoe, S.J., with explanatory book, $5.00 postpaid. Printed on extra heavy stock in two colors. Supreme in historical accuracy and technical design. One size only 32" x 63". Will attract immediate attention and the keenest interest when displayed in information centers, libraries, rectory parlors, school rooms, parish meeting rooms, church vestibules, etc.
- **Write for complete catalogue.**

CATHOLIC INFORMATION SOCIETY

214 West 31st St. **New York 1, N. Y.**

CHURCH PEWS
Sanctuary Furnishings
Carving

+

Write for Estimates

+

MANITOWOC
Church Furniture Co.

Dept. W.
Waukesha, Wisconsin

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.

Est. 1879
Dept B, 413-415 Huron Road
CLEVELAND 15, OHIO

Correspondence

our New York office for eventual shipment to France, or directly to our office here in Paris.

In fact, I might state that one day last week, I received a parcel from a Father Donald McIlvane, from St. Vincent's Seminary in Latrobe, Pennsylvania, containing a used cassock to be given to a needy French priest. Believe it or not, only two days after I received this cassock there came into our office, recommended by our Sisters of Charity, a French priest wearing the worst looking cassock I have ever seen. So, you can imagine how happy I was to be able to give him Father McIlvane's cassock, since the one he was wearing was not even worth being mended.

If you could use this letter in trying to bring these facts to the attention of our Catholic priests in America, I know not only myself but all the priests in France would say God bless you and thank you.

Sincerely yours,
John B. McCloskey,
Delegate to France

WRS-NCWC
140, Rue du Bac
Paris-7, France

From the Land Down Under

Editor:

YOUR letter of March 16, notifying me that my subscription to **The Priest** expired, arrived yesterday. You can see from the time that has elapsed how far away we are.

I've been here three and one-half years and when I came in October, 1946, I brought **The Priest** with me, and up till now, a confrere took

care of my subscription, but he must have slipped up on it this time.

Could you arrange to have my subscription retroactive? Could I get the back numbers that I've missed? Dec. 1941, Jan., Feb., March, April, 1950? Enclosed please find some American money that someone sent to me. It's not much good to me here.

Just a suggestion—Why not make **The Priest** available to the Australian clergy? We American priests are fortunate to have some friends who can subscribe for us. I know the Australian priests to whom I've shown **The Priest** read it from cover to cover, in fact, could tell me about ads that I missed in going through it.

Could you appoint an agent here in Australia if possible? It may be contrary to your policy but you're missing quite a few subscriptions and you could be adding so much to the good-neighbor policy. Australians admire so much of America, but America the mighty just sits smugly on her side of the ocean and sends dribbles and drabs of boogy-woogy, trashy radio serials, and trashier comics and second-rate films. Australians are denied the better part of American life and culture because of dollar restrictions.

I'm sure that if you established some agency here or empowered some individual, you would have a market of 3,000 clergy to work on. Think it over, America, share your knowledge with others less fortunate. Send us more than just Wrigley's gum, Coca-Cola and Tommy Dorsey's records.

All joking aside, I do enjoy read- **The Priest**; as a busy parish priest I need its stimulating and thought-

A Vacation and health resort for priests and laity.

OPEN ALL YEAR

Unbelievably Low Rates!

A mountain resort overlooking Chattanooga — fresh, healthful atmosphere; tranquil, scenic beauty; recreational opportunities; large chapel to accommodate any number of priests; good food; therapeutic baths and excellent physiotheraphy department—30 minute bus service to city.

Send for interesting illustrated folder—free!

Alexian Brothers Mountain Resort

Signal Mountain, Tennessee

Advertisers
IN THIS ISSUE

Alexian Bros. Mountain Resort 635
Allied Brief Case Company 639
Bruce Publishing Co., The 561
Catholic Information Society 637
Clarin Manufacturing Company 567
Doehla Greeting Cards, Inc. 565
Egan, Anne, Travel Service 568
Family Digest, The ..... Second Cover
Greiwe, Inc. 566
Herder, B. Book Company 562
Hopkins Company 569
Information Magazine 629
Mack-Miller Candle Company 572
Manitowoc Church Furniture Co. 638
Mesirov Brothers 634
Newman Press, The 636
New York Bay Industries Co. 630
O'Toole Co., Inc., The Edward 628
Osborne, F. & Company, Ltd. 629
Our Sunday Visitor, Inc. ..... Third Cover
Parsons and Parsons Company 638
Robinson Cards 633
Rogers, Rev. Harold F. 568
Root, A. I. Company 632
St. Anthony Guild Press 630
Sudbury Brass Goods Co. (Waxsavers) 630
Verdin, I. T. Machine Company 570
Vogel-Peterson Company 634
Westport Fibercraft Company 563
Wicks Organ Company 631
Will & Baumer Candle Company Back Cover
Windowphanie Company 571

Correspondence

provoking articles, its meditations, its solving of problems, yes, even its ads to make me a bit homesick.

Thanks again for the reminder. God bless and prosper your good work. May we see more of it in the land down under!

Your brother in Christ,

Henry J. Kusnerik, O.F.M.Cap.
98 Catherine Street
Leichordt
New South Wales

Will You Share Your Copy?

Editor:

A CANADIAN friend of mine paid for a subscription to The Priest two years ago and since then I have been reading it regularly and find the articles interesting and useful. Some of your readers will be collecting the back numbers and saving them for future reference. Others may be throwing them away after reading them. To such as these I address myself: why not give the benefit of this magazine to some Indian missionaries?

American Catholicism is forging ahead in every line and new ideas are continually being presented to the public. I am anxious that our Indian missionaries should also share these ideas and apply them in this country. In case you are willing to remail this magazine, kindly drop a card to the Editor to whom I have sent twenty names of our missionaries.

Frater adjuvatur a fratre, tamquam civitas firma.

Your sincerely in J. C.,

Albert Muthumalai, S.J.
Bishop's House
Purdur, P. O., Mathurai City
South India

These Timely Best-Sellers Are Sure To

Boost Pamphlet Rack Sales!

Number One 'Best Seller'

Falling In Love

Now in its 24th Edition!

In a matter of months this popular booklet has sky-rocketed into its 24th printing—over 120,000 copies! No wonder. Young folks like to read Father O'Brien's words because he talks their language.

In this popular booklet Father O'Brien warns young people to guard against the factors which cause separation and divorce. He shows how and where happiness is found, not in dance halls and taverns, but at the fireside at home, because love, courtship and marriage are a vital part of a divine plan. **TEN CENTS PER COPY**

Five or more, 6c each. One Hundred Copies, $4.00 plus postage

MORE POPULAR BOOKLETS BY FATHER O'BRIEN

HOW to Get Married — **Until Death Do Us Part**

Catholic Marriage: How Achieve It? — **Marriage: Catholic or Mixed**

So You Think You're In Love

SINGLE COPIES — TEN CENTS EACH

Five or more, 6c each. One Hundred Copies, $4.00 plus postage

A WHITE COURTSHIP

Large booklet size — 20c per copy

Five or more, 15c each. One Hundred Copies, $7.50 plus postage

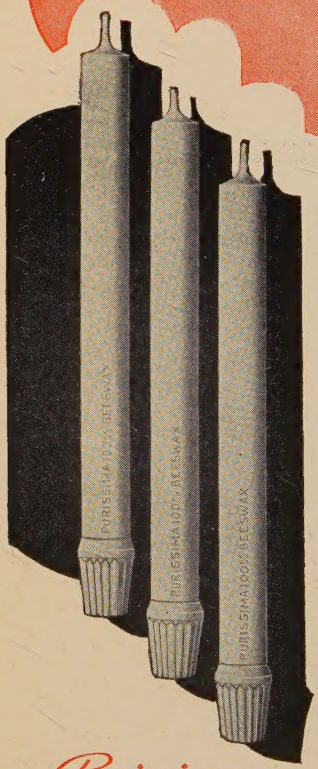
All SEVEN of these booklets for only 50c

Order today from

Our Sunday Visitor

HUNTINGTON, INDIANA

It takes More than 100% Beeswax to make *Purissima* Candles



Purissima

100% Beeswax Candles Packed 6 lbs. to the carton, 9 cartons totalling 54 lbs. to the case.

Send in your trial order today.

Craftmanship, Character and Service Are Also Essential

Keeping always in mind the high purpose to which they are put, we spare no pains in our effort to produce beeswax candles of unsurpassed quality. Only the finest grade beeswax is used for our Purissima Brand (100% Beeswax) candles. But that alone does not satisfy us. For first this beeswax must be tested for purity by our own chemists. Then it is refined to eliminate any trace of dross, and finally it is bleached by sun and air under conditions that screen out all dust or smoke. There is no impurity left in the finished product.

That's why we insist there is so much more to church candle-making than the percentage of beeswax contained. For aside from the liturgical requirement, there is the fitness and service of the candles themselves to be considered—qualities that depend largely upon the facilities and integrity of the candlemaker. And with our departmentalized management—highly skilled in every phase of candle-making, and thoroughly equipped with the technicians and tools to do the job—we are able to produce candles that are better suited in every way for liturgical use.

WILL & BAUMER Candle Co., Inc.

Established 1855 — Syracuse, N. Y.

Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	71 Broad St.	162 N. Franklin St.	952-54 S. Flower St.	422 Notre Dame St. E.